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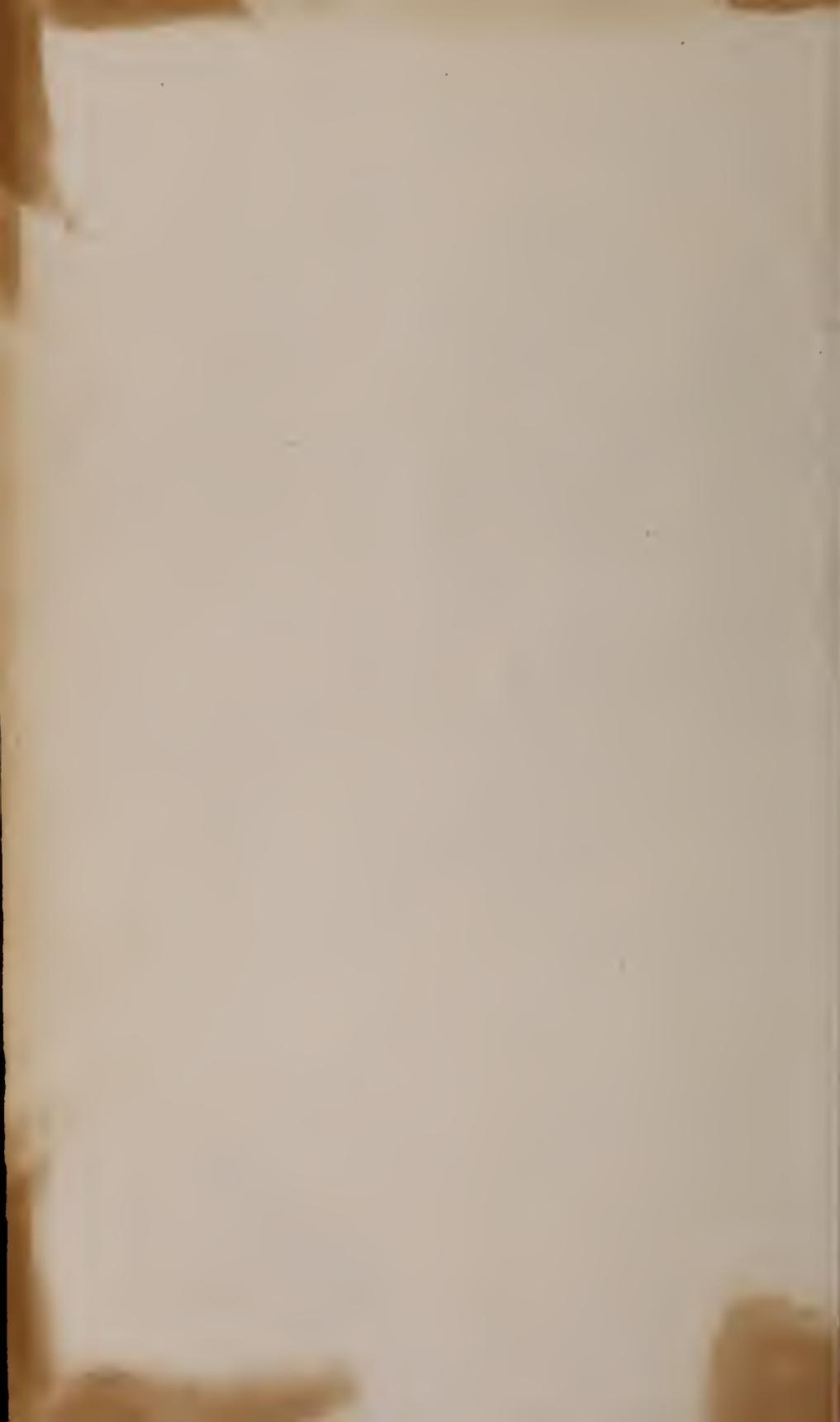
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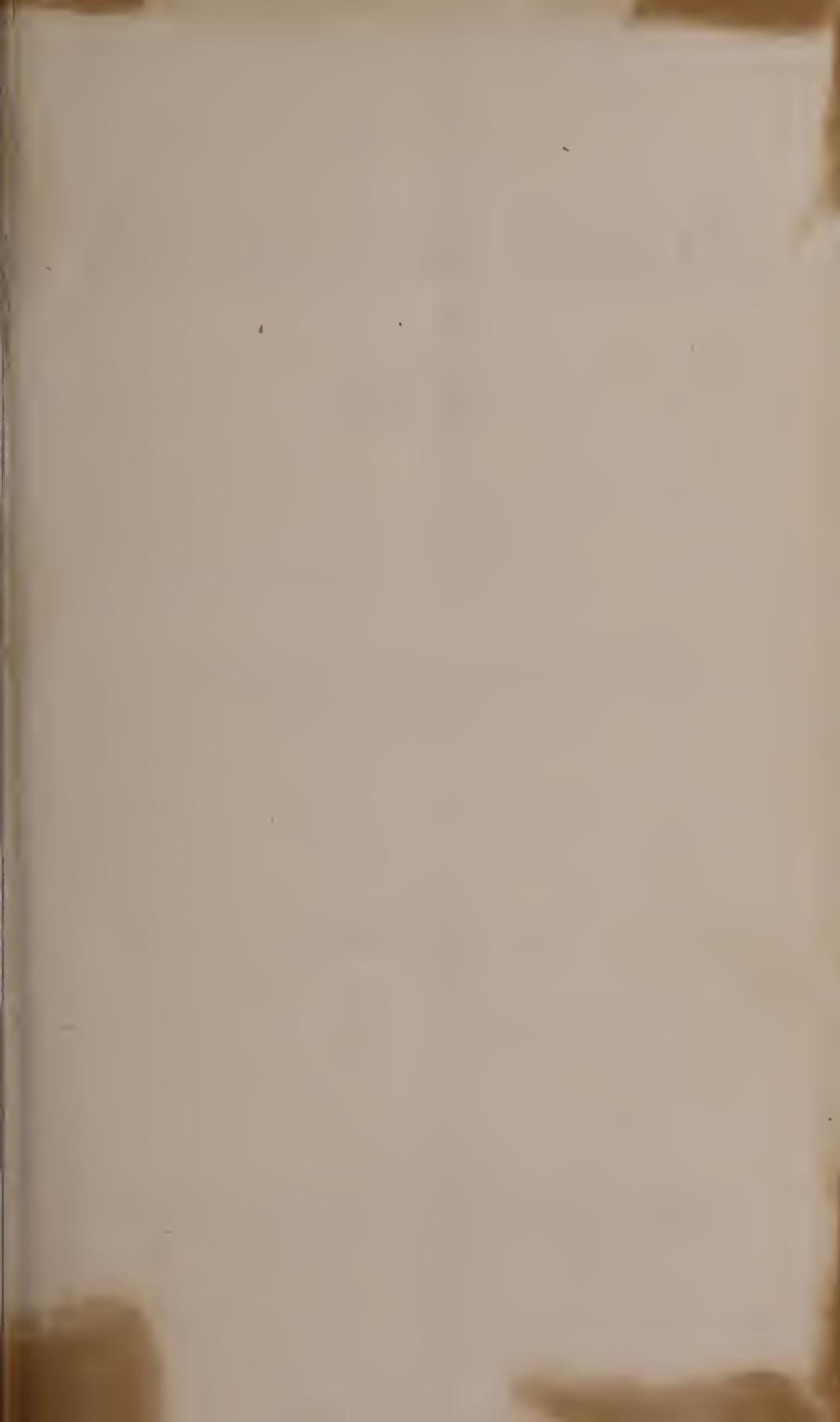
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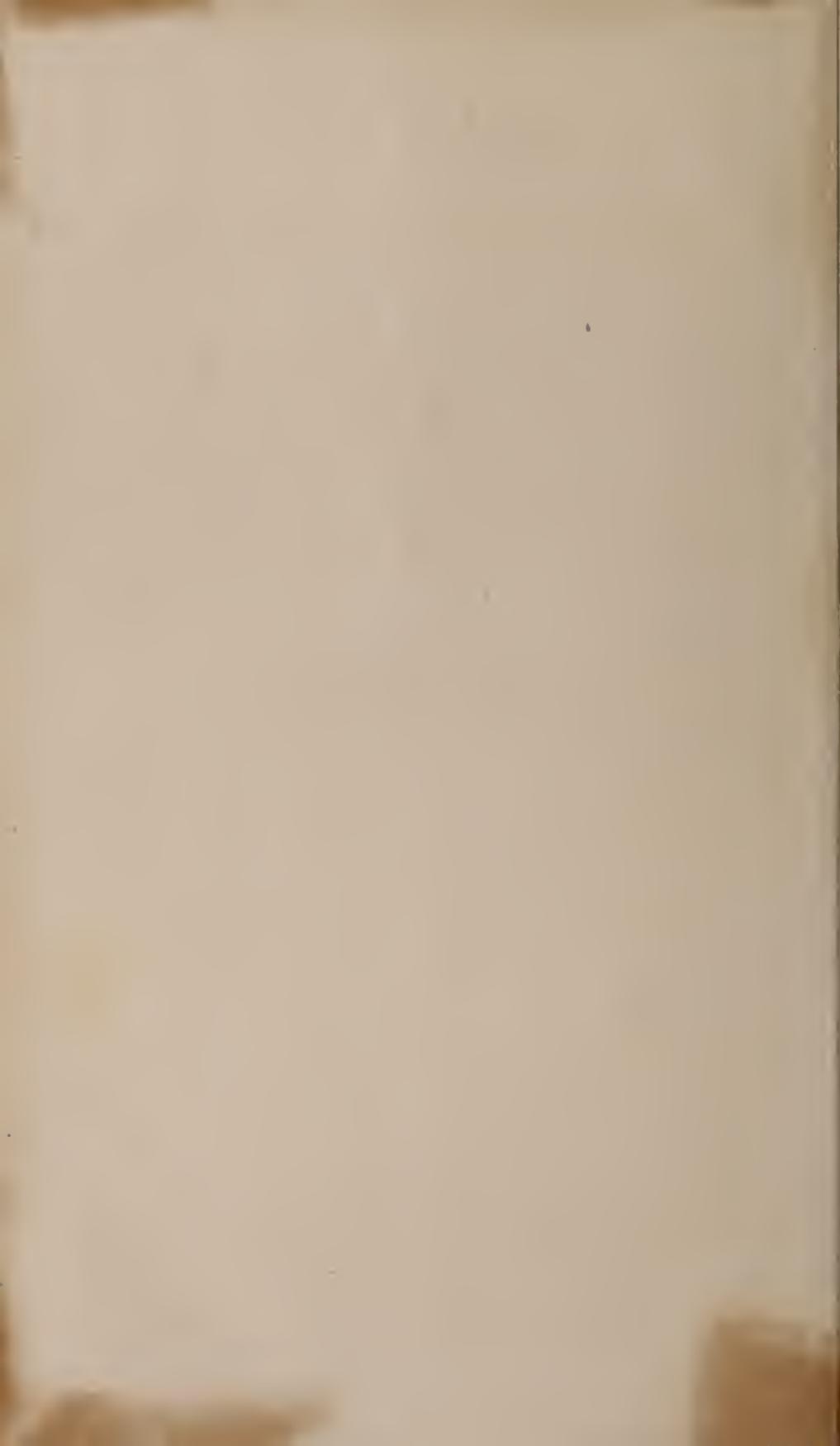
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THE

*S. J.*

# BANNER OF THE COVENANT.

1850.

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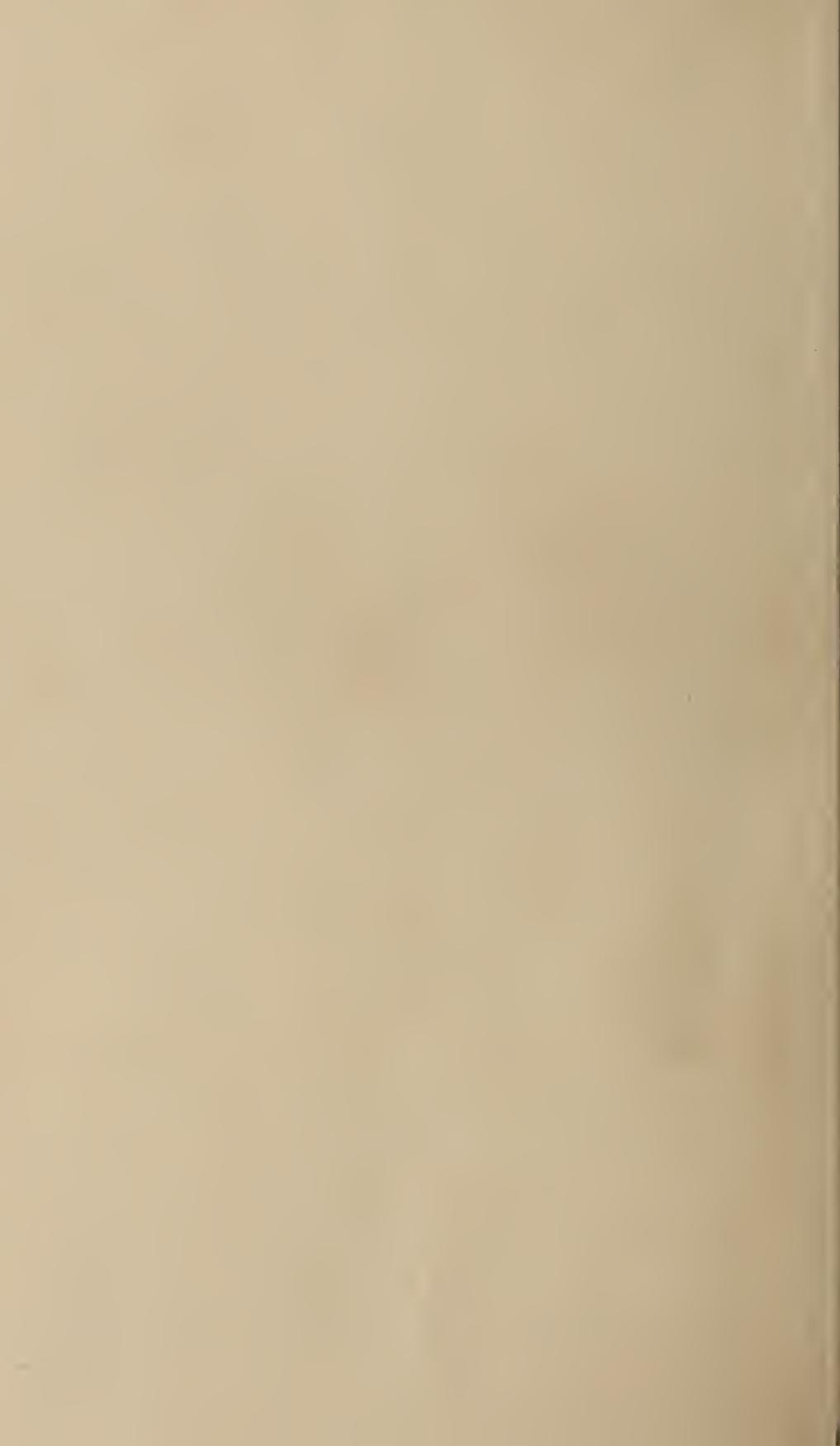
“For Christ’s Crown and Covenant.”

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PHILADELPHIA:

PUBLISHED FOR THE BOARD, BY GEO. H. STUART, TREASURER,  
NO. 14 STRAWBERRY STREET, OR 13 BANK STREET.

1850.



THE  
**Banner of the Covenant.**

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MARCH, 1850.

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**Practical Essays.**

[For the Banner of the Covenant.]

DIRECTION FOR THE DOUBTING.

A person who is really united to the Lord Jesus Christ may suffer much from distressing doubts. Many "who fear the Lord and obey the voice of his servant," yet at times "walk in darkness and have no light." The Gospel calls upon all men to believe the doctrines of the Bible, but it does not call upon all men to believe that they have a personal interest in the **Lord Jesus Christ**, that he is actually their own Saviour, because in regard to the most of mankind this is not the case. All are *invited* to come to **Jesus** that they may have life, but those who do not come are yet *dead* in trespasses and sins, they are without **God**, they have no hope in the world.

The true Christian, however, is often disposed to write bitter things against himself, to cast away his confidence in his personal interest in Christ, a confidence which hath great recompense of reward. Sometimes his doubts arise from *negligence of duty*, in consequence of which the understanding has become darkened, and the heart has lost its spiritual sensibility. The want of exercise has diminished, and for a time, perhaps, paralyzed the power of the new creature, and it has ceased to give signs of life. Sometimes again, when there has been an attention to duties, there has been a want of self-renouncing, all-confiding *faith* in **Christ**. Withdrawing from the sunshine, it is no wonder if it is *dark* and *cold*. Sometimes, also, there may be an absorbing *contemplation* of their *sinfulness*; the number, the heinousness, the awful guilt, of their transgressions so occupies the attention that the mind can consider nothing else, and becomes, for the time, the victim of despair, as if it was impossible that the grace of God could exist in a heart where there was so much sin, forgetting the declaration that the blood of Christ cleaneth from all sin. Sometimes, lastly, God may make his children pass under the cloud, and through the sea, may withdraw his presence from them, for a season, in order to excite them to more diligence, to make them value more the communications of his grace, to qualify them for greater usefulness in his service.

None of these circumstances to which we have alluded, is to be regarded as sufficient to lead a person to cast away his confidence in a personal interest in Christ. There may be cases of *suspended animation* in the spiritual as in the natural creation. There may be life when the darkness of the night or the coldness of the winter renders

it impossible to discern it. There may be the precious jewel, even when covered with the wood, the hay, or the stubble. The soldier who is to be thoroughly prepared for battle, must be exposed to many hardships to enure him to the inevitable trials of the battle-field. Divine wisdom guides, divine power sustains, divine love rules, throughout the whole.

The mere fact of *doubting* of our condition is not incompatible with safety and progress, and even peace. Too great *confidence* might produce *carelessness*. Something of this kind is needed to stimulate us, to make us watchful. To be entirely and always free from such anxieties may rather be evidence that the soul has not yet been awakened and renewed. Saul, the Pharisee, considered himself to be pure and blameless; Paul, the Christian, felt that in him, that is in his flesh, there dwelt no good thing. True religion will make its possessor very humble. “Blessed is he that feareth always.”

Every individual, however, should endeavour to ascertain his state, whether he be in the faith or not. To do this he should *examine the condition of his own mind*, searching diligently to discern if Christ has been formed in him as the hope of glory—if the graces of the Spirit, love, joy, peace, gentleness, goodness, faith, meekness, temperance, are found in his character, and especially if supreme love to God is the controlling principle to which he submits his conduct, and under the influence of which he is desiring and striving to act. He is not to consider his feelings at any *one time only*, whether the result of such examination be favourable or the reverse, but what is his *general, habitual* character. A dead body may be galvanized so as to mimic life, and may deceive a beholder for a little time, but when the battery is withdrawn, it is seen that all was fictitious. So, too, on the other hand, the cold, rigid, unbreathing body on the beach may be resuscitated, and the drowned man recalled to life. But in both these cases the *apparent* life, or death, is of short continuance, and it would be unwise to form a decided opinion from a view only *then*. So, in regard to spiritual life, it may appear to exist or to be extinct from the operation of some outward circumstances, and it is only by considering the case both when these do and when they do not exert their influence, that our judgment is likely to be correct. It is the *general* condition which must be regarded, not a *single aspect*.

But sometimes faith may be weak, the graces of the Spirit may be languishing, the true Christian may be unable to discern in himself any thing which he can suppose a just reason for believing that he has passed from death unto life. In such a case he is not hastily to conclude that he is not in a state of grace, but he should *review his religious exercises* to ascertain whether he has complied with the invitation of the Redeemer to come to Him, whether he has come in the way He has appointed, with true repentance, with pure and holy love. If he has reason to believe that he has thus come, then he should also believe that Christ has received him, because He has declared that He would do so. “None can come unless the Father draw them;” if then any one come, God has drawn him, and all such may entertain an humble confidence that God loves them, that they are His people. If they have prayed sincerely, and earnestly, and perseveringly, their prayers will undoubtedly be answered. “If we ask any thing according to his will, he heareth us; and if we know that he hear us, what-

soever we ask, we know that we have the petitions we desired of Him." 1 John v. 14, 15. He has promised "that he will give grace and glory;" He has declared that "He will give His Holy Spirit to those who ask it," and it is dishonouring Him to suppose that He will not fulfil His word. It is our duty to believe that if we do what He requires, He will do all that He has promised.

Yet there are cases in which the mind is in such confusion and such darkness rests upon the soul, and such a fear is felt lest a *false* peace should be obtained, that the person who is distressed by these doubts is unable to form a deliberate and clear judgment—he cannot say that he has come in the right way—his fear of self-deception renders him unable to decide. In such a case he should *exercise faith anew*, he should come *now* as if he had never come *before*. Dismissing all reliances on past experiences, he should make sure that *at this time* he does, indeed, as a poor perishing sinner, accept of the free and all-sufficient salvation which the Lord Jesus presents to him. If he has never come before, let him come *now*; let him rest upon the promise, "Him that cometh unto Me, I will in no wise cast out." In this way he may assure his heart before God, and obtain that great peace which will result from a well founded hope that the soul's salvation is secure.

A want of this consolatory hope is a great obstacle to the happiness and usefulness of the Christian. In consequence of not possessing it, many are unduly disquieted in the time of temptation, and are as unduly elated and excited by transitory emotions of a natural, not a spiritual origin. Hence the character of many is so defective in stability and consistency, their conduct so vacillating, their exertions so fitful, their labours so fruitless. It becomes Christians to be "steadfast, unmoveable, always abounding in the work of the Lord," but if at any moment the heart be allowed to mistrust its own safety, the instinct of self-preservation will call off attention and exertion from every other object, to secure the citadel, to take care of home. It is, therefore, highly important to obtain and preserve this assurance, and every believer should be careful not to cast it away.

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"I CAN'T GET ACQUAINTED WITH THE MEMBERS OF THE CHURCH!"

So said a lady who had recently been admitted by letter into the membership of a large church, to the pastor.

"I am very sorry, my sister," was the reply; "the members are generally considered quite friendly, and there is much pleasant social intercourse among them."

"But scarcely any of them speak to me, or seem to know me when I come to the church, or meet them in the street."

"Do you speak to them?"

"I do not like to speak first. It was so very different in the first church I joined."

"Where you passed the days of your childhood and youth, you were of course more widely known, and when you made a public profession, it was a more direct introduction to the Christian sympathies and affection of the Church. Do you attend the prayer-meetings?"

"No; I have not been yet."

"The best place to form acquaintances among the members is at the prayer-meetings. The Sabbath congregations are so large, and so many

strangers attend, that the members can scarcely become familiar with each other if they meet only there. But if you are seen regularly at the prayer-meeting, you will soon be recognised and welcomed. Have you been to the Dorcas Society?"

"Oh, no! I did not like to go where all were strangers to me."

"But how are they to become acquainted with you if you do not give them the opportunity? I hope you have visited the Sabbath-school?"

"No. I should like to take a class, but I have been waiting for an invitation."

"My dear friend, do you not perceive that you are far more to blame for remaining a comparative stranger among us, than the members of the church generally can be? You are waiting for advances to be made by those to whom you give scarcely an opportunity for friendly intercourse. You give them no reason to think that you desire an acquaintance. Now my advice to you is, attend the more familiar meetings of the church, manifest an interest in its spirituality and prosperity, kindly recognise any whom you know to be members, dispense with the worldly courtesy that requires a formal introduction to the disciples of Jesus, and then if they remain indifferent to you, the blame will rest with them."—*Watchman and Reflector.*

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**THE BEST RECOMMENDATION.**—A youth seeking employment came to this city, and on inquiring at a certain counting-room if they wished a clerk, was told that they did not. On mentioning the recommendations he had, one of which was from a highly respected citizen, the merchant desired to see them. In turning over his carpet-bag to find his letters, a book rolled out on the floor. "What book is that?" said the merchant. "It is the Bible, sir," was the reply. "And what are you going to do with that book in New York?" The lad looked seriously into the merchant's face, and replied, "*I promised my mother I would read it every day, and I shall do it,*" and burst into tears. The merchant immediately engaged his services, and in due time he became a partner in the firm, one of the most respectable in the city.

**"A SOFT TONGUE BREAKETH THE BONE."**—A wild and giddy class of boys had met, one week-day afternoon, in the town of C—, Penn., to recite their "proofs" to their pastor. But a single boy had a text suitable for a proof, which, as it was short and easily remembered, became common stock. The pastor called up the first, who repeated it, as did the second and third. When the fourth commenced, they all burst into a fit of laughter. Grieved at their conduct, the disheartened pastor closed the book, and after a short prayer, at once dismissed them. This silent reproof went home to the heart of one of the boys, and led him to serious thought. A revival of religion shortly after occurred in the town, and this boy was one of the earliest converts. A majority of that class followed his example. Six of them are now ministers of the gospel, and the boy alluded to has just been installed as one of the pastors of the Collegiate Reformed Dutch church in the city of New York.

**KEEN RETORT.**—It is said, that a young clergyman called on Dr. Dwight for advice as to the best method of treating a very difficult and abstruse point of mental philosophy, upon preparing a sermon. "I cannot give you information on the subject," the doctor replied; "I am not familiar with such topics; I leave them for young men."

**BAXTER.**—To look at his controversial works overladen with enormous quotations, you would say he was never out of his study: to look at his preachings, catechizings, visits, and imprisonments, you would say he was never in it.

**A SAFE INVESTMENT.**—Dr. Franklin, speaking of education, says, “If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest.”

**THE TONGUE.**—By examining the tongue of the patient, physicians find out the disease of the body, and philosophers the disease of the mind.

**GRUMBLING.**—A Western editor was taught, when a boy, to refrain from grumbling at two things: the one is, that which he cannot help; and the other, that which he can help.

**THE MEEK.**—A missionary in Jamaica was questioning the little black boys on Matthew 5th, and asked, “Who are the meek?” A boy answered, “Those who give soft answers to rough questions.”

**SWEARING.**—A pious man was once in company with a gentleman who frequently used the words devil, deuce, etc., and at last took the name of God in vain. “Stop, sir,” said the old man; “I said nothing while you only uscd freedom with the name of your master, but I insist upon it you shall use no such freedom with the name of my master.”

### Theological Discussions.

[For the Banner of the Covenant.]

#### THE INSPIRATION OF THE SCRIPTURES.

Has God given to man a revelation of his will—where is that revelation contained and exhibited—and what is its authority over us? these are questions of the most momentous importance. While we must be exposed to the divine displeasure if we reject what God has given us, we must, on the other hand, have good and satisfactory evidence before we can acknowledge as His Word what may be a cunningly devised fable—the work of wicked and designing men. The Bible should receive a *candid examination*—we must decide for ourselves upon its claims. To believe it without any reason cannot be satisfactory to that God who has required us to “Prove all things,” to be able “to give an answer to every one that asketh the reason of the hope that is in us, with meekness and fear.”

On entering upon a consideration of this subject we may expect difficulties, and we need not suppose that *all* of them can be removed. All we should require is to have more reasons for *receiving* the Scriptures, than for *rejecting* them. If the arguments are stronger on the one side than the other, on any question, we are bound to assent to that view which has the greater weight of evidence. If we find that there is far more reason to believe that the Bible *is* of God, than that it *is not*, can we reject it without feeling that we are doing what our understandings and consciences condemn? We should endeavour to have our minds satisfied, and satisfied for ever.

In making this examination all prejudice should be laid aside. The great reason why the Bible is doubted or rejected is, that it reveals doctrines or inculcates principles, which are repugnant to the views which the natural heart entertains. We should not assume that these are right and then reject the Bible because it condemns them. *Humility* should also be exercised—humility is always the torch bearer to true knowledge. Let the examination be *persevering*—year after year the philosopher will toil to discover some secret in nature often of little practical value, and shall we hastily abandon an inquiry so essentially important as this is? But above all, knowing that God, who

has given the Bible, can alone fully satisfy the mind, let us ask Him to show us his way, to satisfy us whether or not the Scriptures be indeed a revelation of His will.

We do not think it requisite to dwell upon the *necessity* of a divine revelation. The *light of nature*, the *works of creation and providence*, the highest exercises of *unassisted reason*, are proved to be inadequate to communicate a proper knowledge of God, and of man's duty and destiny, by the fact that those who have nothing else, have failed in the search for religious truth. "The world by wisdom knew not God." In consequence of the inadequacy of such sources of knowledge, God himself, it is asserted, has given a revelation. The Bible claims to be that revelation.

We do not know when the first divine communication was made to man. It was in the garden of Eden, probably, at the very first commencement of his being. After the fall we find the communication of the great promise, "the seed of the woman shall bruise the head of the serpent," the proto-evangelium or first gospel, as it is called, comprising in it the outline of the whole system of redemption. Divine inspiration continued from that time, with interruptions of longer or shorter duration until the close of the first century of our era, about which time it appears to have been withdrawn. The Bible may be regarded as containing a full record of whatever we are bound to receive as the word of God. The oldest book in the Scriptures is the book of Job, written, perhaps, by Elihu, perhaps by Moses, and in either case about 1500 years before the Christian era. When we reflect that the earliest authentic Greek historian, Herodotus, lived about one thousand years after this time, we are impressed with the great comparative antiquity of the early records of the Bible. The book in the Scriptures which was probably the last written, is the gospel of St. John, supposed to have been completed about the year ninety-seven. The time then during which the volume of inspiration was formed is about sixteen hundred years.

God has been pleased to reveal His will in several different ways. The Jewish writers enumerate a number of these, as the *Bath Col*, or voice from heaven, the dream, the vision, &c., &c. We would suppose inspiration to have consisted essentially in communicating to the mind *divine ideas*. Inspired men were made, in various ways, to *think divine thoughts*, their minds *conceived* or rather *received perceptions*, and by an immediate, direct, divine agency. We would consider that whatever inspired men knew as *inspired men*, they knew by direct communication from God. We are aware that many eminent men have specified several different kinds of inspiration, as *direction*, *suggestion*, &c., &c., on the ground that what the writers might know by ordinary means there was no occasion to reveal to them by supernatural communications, but we feel inclined to believe that the inspiration of the Scriptures was, in regard to this, plenary. To know a thing by *inspiration* we would consider different from knowing it in any other way. While under the influence of the divine afflatus or inspiration, we would suppose the mind to be wholly absorbed by its operation, and other sources of knowledge to be as naught. There is, too, a difference arising from the character of the person considered as inspired,—he is to be looked upon as receiving an *official communication* from the source of all knowledge, just as in our legisla-

tive halls, while there may be vague surmises, or even a well grounded belief of certain facts, the information received respecting them from *official characters* makes them known with a definiteness and certainty which they did not before possess. It seems to us that a different effect would be produced upon the mind when the same thing was communicated by inspiration which had been previously known by other sources of information. Thus, for example, we hear of an event from the lips of a man in whom we have little confidence, but yet, from various causes we feel inclined to believe it, and do believe it: the same event is told us by a man of undoubted veracity—do we know it *now* in the same way as *before*? We think there is a difference. The expression of the apostle Peter, “no prophecy of Scripture is of any private interpretation,” (2 Peter i. 20,) is thought by judicious commentators to mean that no Scripture is of *private invention*, that is, of the writers’ own discovery or knowledge. Taking it in this sense it may imply that all known by inspired writers as such, was known by direct and immediate communication from God. The language of the apostle Paul to Timothy, while it refers primarily to the Old Testament, (for the New had not at that time been all written,) may be viewed as indicating the character of the writings of all inspired men: “*All* Scripture is given by inspiration of God,”—not the prophetic parts, or the doctrinal parts alone; but all the historical, and all the moral, as some term them, in short the *whole* book.

Inspiration, we have already stated, we consider to be essentially imbuing the mind with *divine ideas*. When we consider that the same ideas may be expressed by many different words, when we notice the great diversity of *style* in the sacred writers, corresponding so far as we can observe to their natural dispositions, when we observe that the same event is recorded by different writers, and even, when repeated, by the same writer, in very different terms, the relation of words which were spoken being various, we are constrained to believe that while the divine writers were preserved from error, and overruled and guided in their choice of words by the clearness of perception which they possessed from the influence of the Spirit,—we are constrained to believe that not the *words* and *letters*, but only the *ideas* of the Bible are inspired. And this seems to be confirmed by the fact, that there have been great corruptions and variations in the sacred text; so that if its inspiration were *verbal*, it would be almost impossible for any one to say what actually was inspired, (Griesbach enumerating no less than one hundred and fifty thousand various readings in the New Testament alone, although, of course the manuscript editions to which he had access were but a small number compared with all that have been issued,)—while the words and letters have thus been permitted by an inscrutable, but certainly all-wise Providence thus to be altered, not one *doctrine* or even *idea* is changed, so that as an eminent writer states, “the very worst manuscript would not pervert one article of our faith, or destroy one moral precept.” (Horne’s Introduction, Vol. I., p. 129.) So trifling and unimportant are the alterations of words and letters, numerous as they have been, and so wonderfully amidst all the danger of corruption has divine Providence preserved inspired ideas. We may well say, “This is the finger of God.”

(To be continued.)

**CALL FOR THE ELDERS OF THE CHURCH.**—Some Christians occasionally speak as if the pastor should know, by intuition, every current event in their history. Hence should they themselves, or any member of their family, be unexpectedly laid under God's afflicting hand, or summoned suddenly to pass through some peculiarly painful ordeal, wonder is expressed, and certain feelings, half-choked with emotion, are vented, because the minister "has not once called," when in fact he was totally ignorant of the painful dispensation, and knew not but that the family were as happy and as well as when last he saw them in his pastoral rounds. Such individuals forget the way in which the New Testament Churches acted on similar occasions. They overlook the injunction of Heaven in the case, "Is any among you sick? let him *call* for the elders of the Church."—Where this command is neglected, instead of wondering at the non-appearance of the pastor, the parties' own want of consideration ought to be the subject of the deepest amazement.—*A. M. Stalker.*

### Romanism.

**CHARACTER OF THE POPES AND BISHOPS.**—We might show that the Popes and Bishops of the Romish Church were for centuries, particularly during the dark ages, not only men of the most depraved, licentious, and abandoned character, but, in many instances, of infidel and heretical sentiments. We might show that the Pontifical chair has been occupied again and again by certain positive *disqualifications*, such as by boys (and we were about to say girls) of 12 and 14 years of age; but in one instance it is asserted, by a woman in man's semblance; a woman of address and of genius it is true, but of doubtful reputation, under the title of Pope Joan or Pope John the 8th; who, it is said, filled the *Holy See* for the space of two years and six months, when she died in a remarkable manner. We might show that the channel or stream of succession has been one of pollution, "more muddy," as Bishop Stillingfleet describes it, "than the waters of the Tiber;" and even Baronius is constrained to declare that, "*in a succession of fifty Popes, there was not a pious man.*"

**THE CHAMPLAIN BIBLE BURNING.**—The people of this country a few years ago, were shocked by a scene which occurred at Champlain, a town in New York, on the borders of Canada. Gathered there was a population of Canadian French, and among them came some Jesuits, lately arrived from France, who took measures for extirpating at once such seeds of Protestantism as they imagined might endanger the fidelity of these people to the Romish Church. Protestant benevolence had distributed among these Canadians a large number of copies of the Holy Scriptures, and these Scriptures became the special objects of Jesuitical dread and hostility.

The people were not only required to confess the possession of the Scriptures, but bring the volumes to the Jesuits, who proceeded to make a public bonfire of them, in spite of the protestations of the Protestants, who desired that if the Canadians were not to be permitted to read them, they might at least be returned to their donors. No—these professed ministers of religion would do no such thing—the Bibles must be burned, and *were* burnt.

A chief agent in this Bible burning was a tall Canadian, a man who had possessed, and had now surrendered to the Jesuits, a copy of the sacred volume. He had aided in kindling the fire, and stirred the burning heap with a pole to make it burn more freely. But mark the power and the grace of God. Dr. Cote discovered among a congregation at the Grande Ligne mission chapel last winter, a new, but not unfamiliar face. Believing that he

recognised the person, he advanced toward him, and said, "Have I not seen you before?" "Yes," replied the man, "it was I who aided in the burning of the Bibles, and my heart has never ceased to reproach me. If I had known the value of that book, I should never have participated in that horrible act. I have found another copy of the Holy Scriptures, and I have prayed God, for Christ's sake, to forgive me my sin." God had overruled his share in that nefarious work to his awakening and conversion, and he now solicited baptism at the hands of the missionaries. In due time, his wish was complied with, and himself and wife are members of the mission church at Grande Ligne.—*N. Y. Rec.*

### Poetry.

#### DAN AND JANE, OR FAITH AND WORKS.

BY HANNAH MOORE.

Good Dan and Jane were man and wife,  
And lived a loving kind of life.  
One point, however, they disputed,  
And each the other thus confuted.

'Twas faith and works—this knotty question,  
They found not easy of digestion.  
While Dan alone for faith contended,  
Jane equally good works defended.

They are not Christians, sure, but Turks,  
Who build on faith, and scoff at works,  
Quoth Jane: while eager Dan replied,  
By none but heathen, faith's denied.

I'll tell you, wife, at length quoth Dan,  
A story of a righteous man;  
A patriarch sage of ancient days,  
A man of faith, whom all must praise.

In his own country, he possessed  
What e'er can make a wise man blessed;  
His was the flock, the field, the spring,  
In short he was a rural king.

Yet, pleased he quits his native land,  
By faith in the divine command,  
God bade him go; and he, content,  
Went forth, not knowing where he went.

He trusted in the promise made,  
And without scruple straight obeyed.  
The heavenly word he did not doubt,  
But proved his faith by going out.

Jane answered, with some little pride,  
I've an example on my side;  
And though my tale be somewhat longer,  
I trust you'll find it vastly stronger.

I'll tell you, Dan, of a good man,  
The holiest since the world began,  
Who now God's favour is receiving,  
For prompt obeying and believing.

One only son this man possessed,  
In whom his righteous age was blest;  
And more, to mark the grace of Heaven,  
This son by miracle was given.

And from this child the Word divine,  
Had promised an illustrious line:  
When, lo! at once a voice he hears,  
Which sounds like thunder in his ears.

God says, Go sacrifice thy son.  
This moment, Lord, it shall be done.  
He goes, and instantly prepares,  
To slay the child of many prayers.

Now here you see the grand expedience  
Of works, of actual sound obedience.  
This was not faith, but act and deed:  
The Lord commands—the child must bleed.

Thus Abraham acted, Jenny cried—  
Thus Abraham trusted, Dan replied,  
Abraham! quoth Jane, why that's my man,  
No. 'Tis Abraham I mean, says Dan.

He stands a monument of faith.  
No. 'Tis for works the Scripture saith;  
'Tis for his faith that I defend him;  
'Tis for obedience I command him.

Thus he, thus she, both warmly feel,  
And lose their temper in their zeal.  
Too quick each other's choice to blame,  
They did not see each meant the same.

At length, Good wife, said honest Dan,  
We're talking of the self-same man.  
The works you praise, I own indeed,  
Grow from the faith for which I plead.

And Abraham, whom, for faith I quote,  
For works deserves especial note—  
'Tis not enough of faith to talk;  
A man of God with God must walk.

Our doctrines are at least the same.  
They only differ in the name:  
The faith I fight for is the root;  
The works you value are the fruit.

How shall you know my creed's sincere,  
Unless in faith my works appear?  
How shall I know a tree's alive,  
Unless I see it bear and thrive?

Your works not growing on my root,  
Would prove they were not genuine fruit.  
If faith produce no works, I see  
That faith is not a living tree.

Thus faith and works together grow,  
No separate life they e'er can know.  
They're soul and body, hand and heart—  
What God has joined, let no man part.

[From the Missionary.]

MALLEUS DOMINI.

"Is not my word, saith the Lord, like a hammer that breaketh the rock in pieces?"—Jeremiah xxiii. 29.  
*Sledge of the Lord*, beneath whose stroke,  
 The rocks are rent, the heart is broke,  
 I hear thy pond'rous echoes ring,  
 And fall a crush'd and crumbled thing.

Meekly these mercies I implore,  
 Through Him whose Cross our sorrows bore:

On earth, Thy new-creating grace;  
 In heaven, the very lowest place.

Oh, might I be a living stone,  
 Set in the pavement of Thy throne:  
 For sinner saved, what place so meet  
 As at the Saviour's bleeding feet.

Riverside, 19th September, 1849.

G. W. D.

### Obituary.

(For the Banner of the Covenant.)

OBITUARY OF ROBERT BROWN.

It is at all times matter of sorrow to be called upon to record the departure of a friend, but more especially when one with whom we took sweet counsel in going to the House of God and united in the solemn services. The subject of this notice was an active member of the Reformed Presbyterian Church, known by all the older and most of the young ministers, having been, in the early history of the Church, ordained to the office of Ruling Elder by the lamented Dr. Black, which office he retained until his demise, with honour to himself and usefulness to others. His house was ever open to receive ministers and members of the Church, his hand was ever open to render aid to all who required it. He died at Greensburgh, Pa., his place of residence for fifty-five years, at the advanced age of eighty-eight years, on the 17th Nov. 1849. Since the division of the Church in 1833, he took no interest in the proceedings of the Church. The last few years, from bodily infirmity, he was unable to attend church, but had the gospel dispensed in his house by one and another of the ministers. The Rev. Dr. Black has occasionally preached for him, for whom and Dr. Wylie he ever had a warm regard. The Bible was his daily study. He waited patiently until he was called to inherit the promises, and quietly he passed over the Jordan of Death—relying on the promise of his Saviour, "That He would take him to His house, not made with hands, eternal in the Heavens."

### For the Young.

THE GOLD DOLLAR.

A little boy named Samuel, about four years of age, had a gold dollar which his father had given him, and which he loved very much. It was said to be made of pure California gold, and although I do not suppose that is any better than any other gold, yet it is just now an object of more curiosity, because of the wonderful quantity of gold that has lately been discovered in that country. Samuel's dollar, moreover, was a very beautiful piece of money;—it was so small, and bright;—and this was probably the true reason why little Samuel was so much attached to it. It happened that a missionary, who had been many years in a distant heathen land, and who had returned for awhile to America, came to the place where Samuel lived, and stayed at his father's house. When the little boy heard this missionary tell about the misery of the poor heathen children who are living without the Bible, and who have none of the nice little books that are so abundant in America, and no good pious parents to teach them about Christ, no Sabbath schools, or other schools to go to; he thought within himself that he would like to do something for their relief, and he asked his papa how much he ought to give. His papa did not think it best to decide this question for him, but merely remarked that if he chose he might give his gold dollar. This was touching Samuel in a very tender spot; and now began a struggle between his inclination and his conscience, which lasted two days; during all which time little Samuel could hardly be easy a single moment. "I've got a silver piece," (this was a ten cent piece,) said he, "and I'll give that." "If you choose," said his father, "you may give both of them." "You told me, father," said Samuel, "that I must not take the little gold dollar unless you gave me leave, and I don't think you will let me give that away." "I told you," said the father, "that you must not take it to play with, for fear you

would lose it, for it is very small; but not that you must not take it to give to missionaries to get the heathen a Bible." "Yes, father," said Samuel, "but I don't believe that you will let me give this dollar to the heathen." "Try me, and see," replied his father. "O, but father," said the little boy, "it is a very small piece, and it can't do much good; I'll give my ten cent piece to buy a Bible for the heathen, and that is much larger." "That will not pay for a Bible, my son," said the father, "it will hardly pay for a copy of the New Testament. And besides, you know there are a *great many* heathen children who have no Bibles." "Well, I can't give my pretty gold dollar, father, I'm sure of that," said the boy. After thinking and talking a good deal more about it, he at last went and brought his silver ten cent piece, and gave it to the missionary, for the heathen. But still his mind was not easy. He kept his gold dollar because he loved to look at it, and handle it, and feel that it was his, and not because he really needed it; and his conscience continually troubled him. He would often go to his father, and, of his own accord, begin to talk about it, in order if possible to get his father to say something that would satisfy his mind, and give him peace, but in vain. And after a succession of struggles of this sort, which lasted more than a day, he at length came running up stairs to the room of the missionary, with the bright gold dollar in his hand, and said, "Here, Mr. —, here is my fine dollar; I wish you to take it for the heathen children;" and his sparkling eyes and smiling face showed how happy he was in doing good to others; and I have no doubt he has been a much happier boy ever since, than he would have been, if he had not summoned up resolution enough to make this sacrifice. Let all our young friends remember, that one way to be happy is to deny ourselves to do good to others.—*Am. Mes.*

**CHILDREN SHOULD LEARN TO SING.**—We find the following very sensible observations relative to singing among the young, in an Eastern paper:—

All children can learn to sing if they commence in season. I do not say that all will have the same sweet voice like the nightingale—for some have naturally mild and soft voices when they talk, while others speak in loud, strong and masculine tones. The same is true in regard to singing.

In Germany every child is taught to use its voice while young. In their schools all join in singing, as a regular exercise, as they attend to geography; and in their churches the singing is not confined to a choir, who sit apart from the others, perhaps in a corner of the house—but there is a vast breath of incense going forth to God from every heart, which gives utterance to the language from the soul. Children, sing! yes, sing with your whole hearts. David sang before the Lord, and it is meet that you should do the same; and always when angry feelings rise in your breast, curb and check them by singing sweet and cheerful songs.

**POLITENESS AT HOME.**—Always speak with the utmost politeness and deference to your parents and friends. Some children are polite and civil every where else, except at home; but *there* they are coarse and rude enough. Shameful!

Nothing sits so gracefully upon children, and nothing makes them so lovely, as habitual respect and dutiful deportment towards their parents and superiors. It makes the plainest face beautiful, and gives to every common action a nameless but peculiar charm.

**WHAT CHILDREN CAN DO.**—Among the periodicals of the Free Church of Scotland, is a little work entitled, "The Children's Record." It has a circulation of about 40,000. In December an article appeared in this work, suggesting to children that it might be well for them, during the holidays, to devote a part of their time to labours in the cause of Christ, and it was announced that all who were disposed to collect, should be furnished with cards for that purpose, on application to the proper officer in Edinburgh. The children entered into this scheme with great zeal, and with so much success, that at the recent meeting of the General Assembly of the Free Church, it was announced that their contributions were as follows:

For the Education scheme,	.	.	.	.	£110, about \$ 550
Foreign Missions,	:	:	:	638,	" 3,190
Home Missions, .	.	.	.	267,	" 1,335
Colonies, .	.	.	.	108,	" 240
Jews, .	.	.	.	250,	" 1,250
Other objects,	:	:	:	72,	" 360
					£1,445, \$7,225

The sum necessary to support a school is £10 a year; so that the sum raised for the Education scheme will support eleven schools. The sum which they raised for Foreign Missions will support the Society's mission in South Africa; and the sum raised for Home Missions will support six labourers in the Highlands. The sums raised by these children of the Free Church, in a few months, are nearly half of the sum raised by the entire Church during the whole year 1834, only nine years prior to its disruption.

—*N. Y. Observer*,

### Miscellaneous.

[For the Banner of the Covenant.]

#### OPENING OF THE REFORMED PRESBYTERIAN CHURCH, CHICAGO.

On Sabbath Dec. 23d., 1849, the new building erected by the Reformed Presbyterian congregation of Chicago, under the pastoral care of the Rev. A. M. Stewart, was opened for divine service. The sermon was preached by the pastor, from Haggai ii. 7, "I will fill this house with glory."

The speaker, after briefly adverting to the pleasant and prosperous circumstances under which the new building was entered, and claiming for it a share in the promise of the text, directed the hearers to the prediction made especially to God's spiritual house—the Church.

Five distinct elements of glory were mentioned and discussed, with which the church's Founder has, in a measure, and will continue more abundantly to fill her. 1. She shall stand for ever. 2. She is elevated above every other house. 3. She shall triumph over all her enemies. 4. Through her instrumentality the world shall be converted. 5. She shall eternally reign triumphant in glory, closing by an exhortation to all who expected to worship regularly in the house thus being dedicated, to adorn it by a conduct worthy of their high position.—Reading the Scriptures and dedicatory prayer by the Rev. J. W. Morrison.—Preaching in the afternoon and evening by Mr. Morrison. Throughout the day and evening the house was filled with a large and attentive congregation. The whole occasion was marked with harmony, solemnity and gladness.

The following statements are requested to be published in connexion, for this reason. In the summer of 1846, during the visit of the pastor east, about \$700 were raised, principally from members of our church, to assist in erecting a house of worship in Chicago. Their liberality has never been formally acknowledged nor the donators made acquainted with how their gifts were appropriated. After the return of the pastor in the fall of '46, the congregation were still unable to effect but one of two desired objects—purchase a lot, and build a house. After due deliberation it was considered the better course to secure a lot, and so soon as able, without becoming too much involved, erect a house. This was accordingly done. Six hundred dollars being paid for a suitable location, on the corner of Clinton and Fulton streets. In August last the trustees, feeling justified, contracted for the erection

of a building which was dedicated at the time mentioned. It is a chaste and beautiful structure of wood in the Gothic style, sixty-two by thirty-six feet, erected at an expense of \$1600. At settlement the trustees were able to meet all demands save about \$200, which they are still indebted. The friends who have generously given of their means will thus learn, after some delay, that their liberality has not been misapplied, or misplaced. The infant congregation is every way in a flourishing condition and better prepared than heretofore to unfurl the Reformation banner in this deeply interesting and important city. To all who have in any way befriended the effort to establish a Reformed Presbyterian congregation in this place, both pastor and people unite in returning their sincere thankfulness.

A communion was held the first Sabbath of the year, previous to which nineteen persons were admitted as members of the church.

A LETTER TO THE REV. HENRY COOKE, D.D., LL D., ON THE PRESENT CRISIS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND. BY A FRIEND TO REFORM. 2D OCTOBER, 1849.

[Concluded from page 43.]

For the purpose of pointing out the practicability of the foregoing observations, I take the liberty of giving an extract from the "4th Appendix" of the "First Annual Report of the General Committee" of this section of the Church for the year 1847:

"What could the General Assembly of the Presbyterian Church in Ireland do, if she were efficiently organized for the support and extension of the Gospel, on the principle of a common fund? It might be assumed, with considerable safety, that the adherents of the Assembly number three quarters of a million, or 750,000; but if we deduct a third of that number, and take the minimum to be 500,000, and suppose that number gives only at the rate contributed by the Eastern Reformed Presbyterian Church for the past year, viz., 4s. per annum for each *adherent*—an annual contribution less by 4d. than one penny per week would amount to—there would be raised an annual fund of £100,000.

"By her present mode of procuring money, she raises;

"From Seat-rents, about	-	-	-	£18,441	0	0
"By Collections and Contributions to Missions, Home,	-	-	-			
Foreign, and Jewish	-	-	-	9,391	0	0
				£27,832	0	0

"In addition to these sums, she receives an annual grant from Government, generally called *Regium Donum*, of

36,000 0 0

"Making in all - - - - - £63,832 0 0

"This sum enables her to support about

500 Ministers and Missionaries in Ireland, at an average salary of £115 each;

6 Missionaries to the Heathen; and

5 Do to the Jews.

Making 511 Ministers and Missionaries.

"The £27,832 raised by her own people, give an average contribution of 2s. 9d. for each communicant, and 1s. 1d. for each adherent.

"By acting on the principle of a common fund, she could support

500	Ministers and Missionaries in Ireland at £150	
	each, making	£75,000
24	Missionaries to the Colonies, at £300 each,	7,200
24	Do to the Heathen, at £300 each,	7,200
24	Do to the Jews, at £300 each,	7,200
<hr/>		
Making	572 Ministers and Missionaries, at	£96,600
	“Leaving a balance to pay the Secretaries, Agents, and Deputations, and to defray the necessary ex- penses of printing, &c.	3,400
		<hr/>
		£100,000

She would thus have £36,168 more for the support and extension of the Gospel than she at present has, and support 61 Ministers and Missionaries more than she at present supports, and do all this by an *average* contribution of less than one penny per week from each of her *adherents*.

“Does not the Irish Assembly’s dependence on Government for the £36,000 of royal bounty diminish the Church’s revenue £36,168 a-year—lessen the *average* income of each of her Ministers £35 below what it otherwise would be—rob the world of the services of 61 additional Ministers—and deprive herself of many social, moral, and religious blessings, which would result from being efficiently organized, and having all her adherents actively co-operating in promoting the great end of the Church’s mission—the evangelization of the world?”

A fund thus managed would secure all the advantages of an establishment, prevent the evils incident to “Voluntaryism,” and remove all those real or imaginary barriers that have stood in the way of ministers inculcating the moral obligations that lie upon the members of the Church, by their very profession to contribute *individually, willingly,* and *according to their means* for her support and extension; and to urge with *power* the temporal and spiritual advantages to individuals and Christian communities that act on these principles:—

“I have all and abound; I am full, having received from Epaphroditus the things which were sent from you, an odour of sweet smell, a sacrifice acceptable, well pleasing to God,” for which “my God shall supply all your need, according to His riches in glory by Christ Jesus.”

“Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces.”

“He which soweth sparingly shall reap also sparingly.”

“Every man, according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver.”

In the working out of such a plan, the grave-stone, that has entombed the vital energies of the members of the Church, would be removed, and the benevolent, philanthropic, and Christian enterprise of the people called into active operation, and the co-operation of a great portion of the youth of the Church made available for present good, and trained up for future usefulness and eminence.

3d.—*By organizing a Juvenile Missionary Association in each congregation*, where the children would be trained and taught to contribute to, or take some active part in her support; for, being baptized members of the Church, and being partakers of her privileges, they should take part in her responsibilities. Their willingness and fitness for this work, under proper regulations, are seen in the present history of the “Free Church” and “United Presbyterian Church” of Scotland, as well as in the “Wesleyan Methodist Connexion.” Here is a

machinery, that, if properly organized and wisely directed, would, like the nervous system in the physical constitution, give motion and sensation to the whole body. The truth of the Psalmist's declaration to Jehovah would then be realized:—

“Out of the mouths of babes and sucklings hast thou **ORDAINED STRENGTH.**”

4th.—*By organizing Sabbath Schools in each congregation*, where the youth would be taught the principles of the Church, and trained to benevolent habits and Christian enterprise; so that, at the very entrance of life, they would be taught that a large amount of happiness is enjoyed in receiving religious instruction and doing good to others. This organization, like all the others, to be under the direction of a general committee for this purpose, appointed by, and responsible to, the Assembly, and who would see the principle carried out to the most remote corners of the Church:—

“Train up a child in the way he should go, and when he is old he will not depart from it.”

5th.—*By instituting an Association based on the principles of Total Abstinence from all Intoxicating drinks and the use of Tobacco.*” Such drinks and such a weed have done more harm to the members of the congregations of the Assembly, and have prevented more good being done, than any human mind could calculate, or pen describe. I know that much has been said and done by *imprudent* men to prejudice the “Reformation from all intoxicating drinks” in the minds of those who *cannot* make, or who do not *wish* to make, the ordinary allowance for human imperfection, necessarily connected with the organizing or the working out of almost any institution. But an organization of this character, superintended by a *responsible* committee of *Christian* men, carried out in a *Christian* spirit, and for moral and religious objects, would separate the members of the Church from two of the principal sources of social, intellectual, and moral defilements, and prove a corresponding source of power for good that eternity alone would unfold; and the means thus economized by the members of the Church would be more than sufficient for all the expenses connected with a liberal support for her Ministers, Missionary operations, and educational and benevolent enterprises. In the year 1847—the year of *famine*—the following amount of money was expended in intoxicating drinks in Great Britain and Ireland:—

20,639,365	gallons Whiskey, at 7s. 6d. per gallon	-	£7,739,761
3,329,910	“ Rum, at 14s. 0d. “	-	2,330,958
1,537,762	“ Brandy, at 36s. 0d. “	-	2,767,971
28,830	“ Geneva, at 30s. 0d. “	-	43,245
6,310,536	“ Wine, at 22s. 6d. “	-	7,099,353
613,900,976	“ Beer, &c. } “	-	46,447,573
5,100,000	“ Cider, } 1s. 6d. “	-	
651,147,409	gallons in all		£66,428,861

This calculation is confined to the drinks that pass through the hands of the Government officers, and does not embrace the great quantity of intoxicating liquors that are smuggled; neither does it include the direct and indirect losses that result from their use. It may be observed that a large quantity of the Whiskey taken at the above average of 7s. 6d. is sold in England at 15s. per gallon, which would increase the amount considerably.

If the population of the United Kingdom be taken at 27,000,000 and the

amount expended by that number for those drinks be £66,000,000, it gives an average of £2. 8s. 10d. for each *individual* in the British empire annually.

If the number connected with the General Assembly be taken at 500,000, it shows an expenditure by them for these destructive drinks annually to the amount of £1,220,833 6s. 8d. But as the Scotch drink more Whiskey, and the English more Ale, than the Irish, it might be well, so as to put the matter beyond the possibility of dispute, to cut down the average to £2 0s. 0d. for each *adherent* of the Assembly, or £10 0s. 0d. for each family, allowing an average of 5 to a family. That would still make the total *annual* expenditure £1,000,000.

This amount expended annually by the adherents of the General Assembly would enable her to support.

2,000	Ministers in Ireland, (an average of 500 for each Province,) at a salary of £200 per year,	£400,000
200	Missionaries to the Jews, at £300 per year,	60,000
200	Do to the Heathen, at £300 "	60,000
400	Do to the Colonies, at £300 "	120,000
2,000	Schoolmasters for Ireland, at £50 "	100,000
64	Professors for 4 Colleges, at £1,000 "	64,000
	Bursaries for Students of same, "	8,000
	Expenses for deputations, Committees, Secretaries, Treasurers, Assistant Clerks, Printing, &c.,	6,000

It would enable her to build, in 10 years,

4	Colleges—one for each Province—at £30,000 each	£120,000
1,500	Meeting-houses—500 for each of the other three Provinces—at £1,000 each	1,500,000
2,000	School-houses—500 for each Province—at £100 each	200,000
		£1,820,000

This amount divided by 10 would give an average for each year of

182,000

£1,000,000

If the giving up of these intoxicating drinks would be injurious to the individuals concerned, the sacrifice would be too much to expect; but when it is taken into account that the smallest quantity of them is not necessary as a *beverage*, and that, unless used *medicinally*, they do injury to the extent taken; that they send to the drunkard's grave 60,000 in Great Britain annually, produce *nine-tenths* of the pauperism and crime of the land, and *four-fifths* of the overt acts of immorality that disgrace our country; and that every drop taken out of the consumption is so much economized of the personal, domestic, and social worth—the intellectual, moral, and spiritual good of our land;—it gives, in my opinion, the organization suggested a *practical* bearing of considerable weight, and renders its *accomplishment* an object of incalculable importance.

These are some of the principal plans that I would suggest as a substitute for the present, and for imparting new life to some already in partial operation. There are many others that I might point out, did I think it necessary at this stage to do so; but the experience of individuals and Churches is that—“If any man will do his will, he shall know of the doctrine whether it be of God.”

In these and similar schemes—which are all of a MISSIONARY

**SPRIT**—which spirit, when directed by the Word of God, is one of the best tests of the true Church of Christ—may be seen the provision that is made for the *progressive* character of the Christian and of the Christian Church; and which will, under the Divine blessing, introduce her into the light and liberty, the love and liberality of her millenial glory, when “the earth shall be full of the knowledge of the Lord.”

Who is to take the lead in such a great movement? Who is fit to direct such a glorious enterprise for such God-like objects? Who has faith to strike the sea of difficulties, and bid the people go forward? I hesitate not to say that you are the man. Your business habits—your social position and kindness of heart—your mental greatness—your untiring energies—your captivating voice, and your moral intrepidity, point you out as the great Financier that could, under the direction of the Divine Spirit, deliver the Assembly from present difficulties and future thralldom, and elevate her to a position of social, moral, religious, and ecclesiastical power and influence for good, such as no other Church in this land ever had, or ever may have—distributing light and heat to all around, and making her the centre of attraction, around which will revolve the other evangelical denominations of this country, and constitute her a tower of strength to the Churches of the Reformation in other lands.

In the name of our misgoverned, oppressed, and unfortunate country—in the name of the sacred principles of civil and religious liberty, bequeathed to us by our immortal sires—in the name of our common Protestantism, and Evangelism—in the name of Him who is “the Prince of the kings of the earth,” I invite you to give the foregoing suggestions your best consideration, and implore you to act in this matter as truth and conscience may dictate; and “when the Chief Shepherd shall appear,” may you “receive a crown of glory that fadeth not away.” I am,

Rev. and Dear Doctor,

Most sincerely and respectfully,

A FRIEND TO REFORM.

**COLLEGES AND PROFESSIONAL SCHOOLS.**—The following table shows the present number of these institutions :

Number of Colleges in the United States,	.	.	.	118
“ Instructors “	.	.	.	996
“ Theolog. seminaries “	.	.	.	42
“ Instructors in “	.	.	.	118
“ Law schools “	.	.	.	13
“ Instructors in “	.	.	.	18
“ Medical schools “	.	.	.	33
“ Instructors in “	.	.	.	246

**WHAT THE BIBLE SOCIETY HAS DONE?**—During the thirty-three years that the American Bible Society has been in existence, it has translated the Bible into more than twenty different languages, and assisted in translating it into as many as fifty others besides. It has made grants in money for printing the Bible in foreign lands, to the amount of more than three hundred thousand dollars. It has distributed *gratuitously* over one million one hundred thousand copies of the Scriptures, and it has printed and put into circulation Bibles and Testaments, in the aggregate, to the number of six million three hundred and forty thousand!

THE LAST ACCOUNTS from the south of Ireland are to the effect, that the ruin of the peasantry is complete. Six-tenths of them are now outcasts, living in holes and ditches, and mostly without clothing. This is attributed to the operation of the Poor Laws, which, though well intended, have utterly failed of their effect.

**STATISTICS OF PRESBYTERIANISM.**—The following statement respecting the numbers, extent, and influences of Presbyterian Churches, will be read with interest. It is copied from the Edinburgh Christian Witness.

“It is well known to our readers, that Scotland has formed the grand arena on which the exhibitions, the noblest contendings of Presbyterianism, have been displayed. Scotland’s Reformed Church has been generally reputed the fairest daughter of the reformation, and why? Because in her creed, in her government and discipline, she took the Bible as her only guide. And it is worthy of remark, that this very circumstance has given a kind of imprimatur to the whole moral history and character of Scotland for nearly three centuries. Presbyterianism seems as if it were indigenous to Scotland, every other form of church government having proved like a tender, a stunted and shrivelled exotic. There are scarcely two hundred congregations of Episcopalian, Independents, and Baptists, in Scotland, and even of these, there is no small number without regular pastors. The great body of Dissenters are seceders from the Establishment, and have retained Presbyterianism. Of Presbyterian congregations, including the establishment, and other Presbyterian bodies, there are about 2,600.

In Ireland, there are about 700 Presbyterian congregations, embracing about the half of the Protestant population of that beautiful island.

In England, there are upwards of 200 congregations professedly belonging to the Presbyterian Church; and in Wales there are about 550 congregations of Calvinistic Methodists, whose form of government very closely approximates to Presbyterianism.

In Holland, the established religion is Presbyterian, with 1,500 ministers, and 1,500,000 adherents.

In France, there are 400 congregations of the Reformed or Helvetic Church, and 200 of the Lutheran—collectively numbering 2,000,000 adherents.

In Switzerland, the Established religion is Presbyterian, and the population are almost entirely attached to the national church. Its ministers are estimated at 800 to 1,000.

The Waldenses, like their forefathers, are Presbyterians; they have 13 pastors, and 24,000 people.

In Hungary, Germany, and Prussia, the great body of the people are Protestant, and belong either to the Reformed or Lutheran Churches—the former thoroughly Presbyterian, and the latter approaching far more closely to Presbyterianism than to any other form, maintaining that Presbyter and Bishop are identical, and that all pastors are equal in office, possessing what are termed Superintendents, only from human expedienty.

If from the Old World we pass into the New, we find Presbyterianism in great strength. The largest proportion of the ministers and congregations of the United States, are Presbyterian—there being about 7,500 churches, and 5,500 ministers—embracing a population of several millions.

We have furnished enough of statistics to show that the Presbyterian body is a large and influential body—a body vastly more numerous than the Episcopalian Protestants, or the Congregationalists, of the Old and New World combined—and not only so, but a body equal, if not superior, to any other denomination of Christians, for soundness of creed, strictness of discipline, and godliness of conversation.”

**RAIL-ROADS AND THE SABBATH.**—We have been much gratified by the recent action of the stockholders of the Pennsylvania Railroad Company, engaged in constructing the great central route from Philadelphia to Pittsburgh. No Christian need refrain from owning stock in it, on account of the desecration of the Sabbath by its cars, so customary upon other routes.

At a meeting held Dec. 24th, a resolution was offered by the Hon. Joseph R. Ingersoll, endorsing and approving heartily the action of the Board of Directors, in forbidding travel and labour on Sundays, from and after Dec. 31st.—Its absolute *necessity* was argued on broad grounds of humanity, and upon those higher principles which are connected with the observance of the Sabbath. The wisdom and beneficence of our Creator, in appointing one day in seven as a day of rest, has thus been acknowledged. Would that the stockholders of every railroad company in our land would “go and do likewise.”

**PHILADELPHIA.**—The taxable persons in the city and districts of Philadelphia, for the year 1849, are reported to have been 77,285. It has been estimated that the taxables are as one to every five and a half of the population. If this estimate be correct, the present population of the city and districts is 425,062. The city has, for several years, been growing rapidly, but not more so, we suppose, than New York, if as much. The census of 1850 will probably show that the population of New York, exclusive of Brooklyn and Williamsburg, is not much less than 500,000.

The number of houses of worship in Philadelphia is 161; of which 13 are Roman Catholic, 3 are Universalist, 1 Unitarian, and 4 Jews’ synagogues. The Baptists have 22 churches; Episcopal, 23; Presbyterian, 26; Methodist Episcopal, 25. It is thought that the evangelical churches have accommodations for not more than 100,000 worshippers. Consequently, there is need of further provision for the population, of whom a very large number, of course, have no connexion with the sanctuary.

**EXTENT OF OUR COUNTRY.**—It has been computed that the United States have a frontier line of 10,750 miles, a sea-coast of 5,430 miles, a lake coast of 1,160 miles. One of the rivers is twice as long as the Danube, the largest river in Europe. The Ohio is 600 miles longer than the Rhine, and the noble Hudson has a navigation in the “Empire State” *one hundred and twenty miles longer than the Thames*. Within Louisiana are bayous and creeks, almost unknown, that would shame, by comparison, the Tiber and Seine. The State of Virginia, alone, is one-third larger than England. The State of Ohio contains three thousand square miles more than Scotland. The harbour of New York receives the vessels that navigate rivers, canals, and lakes, to the extent of three thousand miles, equal to the distance from America to Europe. From the capital of Maine to the “Crescent City,” is two hundred miles farther than from London to Constantinople, a route that would cross England, Belgium, a part of Prussia, Germany, Austria, and Turkey.

**ST. LOUIS.**—In 1830, this thriving city contained a population of 6,694 souls. In December, 1848, a census was taken, which showed the population to be 63,781. It is now estimated at 70,000. According to the ratio of increase for the past twenty years, it will number at least 200,000 souls in 1860. St. Louis will undoubtedly become the Great City of the Valley of the Mississippi, the emporium of an immense commerce, that must naturally centre there. It is gratifying to know that religion has already taken a powerful hold upon the people, and that scarcely any where else is so much done in favour of Church extension. Now is the time for foundation work. Let the friends of Christ in that city improve it.

**ONE-FOURTH** of the revenue in Great Britain is derived from taxes on drinks and drinking.

[From the American and Foreign Christian Union.]

GOOD NEWS FROM THE WALDENSES.

The subjoined letter will be read with great interest by thousands in this land. It comes from the "Table," or "Commission of the Synod," of these Martyr-people. As the Synod meets but once in three years (formerly in five years) a "Commission," or Committee *ad interim*, is appointed by that body, at the close of every session, composed of the Moderator, Assistant Moderator, Secretary, and two Elders, (laymen,) who have great powers and responsibilities during the interval. The "Table," (so called from meeting around a table, just as our "Boards," are so denominated,) figures greatly in the History of these wonderful people.

The subjoined letter was written in answer to one which contained \$175, the gift of a "Friend," in one of our cities, to enable them to employ one or two evangelists. The appeal which these dear brethren make for aid in erecting a church-edifice, school-house, etc. at Turin, is worthy of a most liberal and prompt response from our Churches. How wonderful the ways of God! We now begin to see why he has preserved these persecuted people (often almost extirpated in times past and now 22,000 in number) in their mountain home. He has a great work for them to do in Italy. Let us help them with all our might.

All sums sent to us for the above-mentioned object shall be promptly remitted to them.

REV. DR. BAIRD,

LA TOUR, Sept. 12th, 1849.

Beloved brother in our Lord Jesus Christ,—Your letter of March, 1848, addressed to our brother, the Rev. Chaplain Bert, and communicated to us, contains the most recent intelligence we have received from you. Our beloved brethren of Geneva gave us reason to hope that you would make us a visit, or at least that we might have the joy of knowing that you were near us, on the continent, and that we might address a few lines to you in expression of our gratitude for the exertions you have been pleased to make in behalf of our Church, as well as of the fraternal affection which we return for the warm-hearted benevolence that you have entertained towards us.

You have doubtless learned, notwithstanding the distance by which the ocean separates you from us, that our position has undergone a considerable change within twenty months past. The King of Sardinia has given his people a constitution, and by a royal edict of February 17th, 1848, has granted the Waldenses civil and political rights, putting them in this respect on a footing of equality with other citizens; except that he inserted in this royal edict, the unhappy reservation that "no innovation is made in respect to the exercise of worship, and the schools of the Waldenses." The parliament and the ministry have hitherto shown a good degree of favour to the development and exercise of our constitutional rights: but we have as yet been unable to obtain any thing for our college, and for the support of worship. Only, as the secular barriers which kept us within narrow limits have been broken down, permission has been granted by the government to the Protestants residing at Nice to have public evangelical worship there; and at Turin the Waldensian Church is authorized to erect a house of worship.

You are aware, dear brother, that our fellow-believers in Turin were previously allowed to assemble for divine service only at the residence of the Prussian ambassador, where a chapel had been furnished them by the Christian munificence and charity of the King of Prussia. That favour will be withdrawn on the first of October next. The TABLE being informed of this, and finding that there no longer exists any obstacle to the erection of a church for our evangelical worship in the capital of Piedmont, actively engaged itself in inducing the congregation at Turin, composed of a number of families that have emigrated from our valleys, and of some Swiss and French Protestants, to unite with the Waldensian Church. It succeeded in doing so, and on the

29th of July it accomplished the act of fusion, and organized the new, sixteenth Waldensian parish. This important step being taken, it remains to provide, in a sure and lasting manner, for the wants of this parish, which will, we trust, become the centre of the missionary influence of the Waldensian Church in Piedmont and Italy. Several things are first of all requisite; a church building, a parsonage, a school-house, and an asylum for the sick poor. We are ardently labouring to procure the necessary means for erecting these buildings; and we confidently address all our friends, and earnestly solicit that they will come to our assistance, that we may not suffer to escape the favourable opportunity which the Lord is granting us, for we know not what the future may have in reserve for us. Wo unto us, if we redeem not the time! "Labour while the day lasts," says the Master, who never slumbers nor sleeps.

Be pleased, Rev. and dear brother, to give us your earnest co-operation in this important work. We are firmly persuaded that by devoting to our cause your time and influence among your numerous friends in America, you will be enabled soon to relieve us from this burden.

We are also desirous of establishing as soon as possible in Turin a religious service in the Italian language. Four of our clergy are already in Tuscany, where they have spent several months in order to perfect themselves in the Italian language; and throughout the past summer we have had, every Sunday evening, public worship in the Italian language at St. Jean.\* If we had the means of supporting an evangelist or assistant minister at Turin, there would be an important field for him to occupy. We were much gratified, last winter, to have among us evangelists from our own valleys, who had studied at the Theological School at Geneva, and who were of great assistance. We employed them mainly in two parishes, (Villesèche and Praus-tain,) in which one of the pastors is now superannuated, and the other having just died, his place could not be immediately supplied. Had we not enjoyed the co-operation of these assistant ministers, thirty-five hundred souls would have remained almost deprived of spiritual food, or at least receiving instruction only from time to time from the pastors of other parishes, who would then have been obliged to neglect their own congregations. At all events, the cure of souls, and the instruction of catechumens would have suffered greatly from such a state of things.

As soon as the new order of affairs permitted, we hastened, through the instrumentality of colporteurs, to offer the Holy Scriptures in Italian, (whether Diodati's, or Martini's version,) to the Roman Catholic population of Turin and of several of the provinces. Thousands of copies have already been disposed of. The bishops [Roman Catholic] have been greatly disturbed at this, and have addressed violent pastoral letters to the curates of their respective dioceses, forewarning them against these "emissaries of hell," as they style the colporteurs of the Bible.

After laying before you this statement of facts, suffer us, beloved brother, to reiterate our earnest entreaty that you will lend us your assistance to enable us to satisfy these pressing wants; that is, to erect the building necessary for the prosperity of our church at Turin; and to locate there an assistant minister to preach in the Italian language. And accept, with your well-tried kindness, the expression of the sentiments of warm gratitude and cordial affection, which animate your devoted brethren in JESUS CHRIST, our only blessed Hope.

The members of the Table:

{ J. P. REVEL, *Moderator.*  
P. LANTARET, *Asst. Moderator.*  
J. ARMAND MICAL, *Lay member.*

P. S. In view of the urgent necessities of the Church in respect to its

\* St. Jean (St. John) is the principal village in the first parish of the Waldenses—a parish which borders on the plain country in the valley of the Po.

providential Mission in Italy, you will not expect us, dear brother, to do more than barely mention the growing want that is experienced by those members of the Table who have pastoral charges, and particularly by the Moderator, or an Assistant in the discharge of the increasing business of our church.

**REMEMBER THE SABBATH.**—A very large meeting was recently held in New Orleans to adopt measures to secure a better observance of the Sabbath. Judge M·Caleb, of the United States District Court presided. Speeches were made, in which the desecration of the Sabbath by military parades, the theatres, etc., was unqualifiedly condemned. We trust this is the beginning of better days for that city.

**REPUBLICANISM AND MONARCHY.**—The annual salaries of the President of the United States and his cabinet amount to about \$85,000. The annual cost of the royal family and the executive staff in great Britain amounts to the enormous sum of \$8,433,675!

**ROMAN CATHOLIC CHURCH.**—The Roman Catholic Almanac for 1850, says there are now in the United States 3 Archbishops, 24 Bishops, 1,082 Priests, and 1,078 churches—an increase of 1 Bishop and 105 Priests within the past year. Of these Priests, 52 were ordained in the United States. If California and New Mexico be included, the Catholic Priests are 1,141, and churches, 1,133. The Catholic population of the Union is estimated at 1,473,350, or if Upper California and New Mexico be included, at 1,523,350.

**CHURCHES IN CHICAGO.**—There are twenty-eight churches of all denominations in Chicago; of which four are Presbyterian, four Roman Catholic, three Methodist, two Baptist, two Episcopalian, two Lutheran; and one each of the Unitarian, Universalist, Norwegian Lutheran, Norwegian Episcopal, German Evangelical, German Methodist, Methodist Protestant, African Methodist, Reformed Presbyterian, Bethel, and New Jerusalem denominations. Such is the growth of the city, that it is thought the next census, in 1850, will show a population of 30,0 00.

**THE CATHOLICS in ENGLAND** now have 674 chapels, 880 priests, 13 monasteries, 41 convents, 11 colleges, and 250 schools.

#### WANTS FOR 1850.

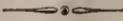
A few more **AARONS** and **HURS**, as attendants on the weekly prayer-meetings, to pray for the success of the preaching of the Gospel on the Sabbath.

Also, a few more **TEACHERS** in the Sabbath School, of the right sort, who will give themselves to earnest prayer on behalf of their scholars, until they have been brought to remember their Creator in the days of their youth.

Also, a few more **TRACT DISTRIBUTORS** in the destitute portion of the congregation, where "a line may reach him who a sermon flies."

Also, a few more **CONTRIBUTORS** to the Lord's treasury on earth, who more highly prize an eternal treasure in heaven.

Persons seeking such employment, may find it at once by applying to their pastor.—*Christian Instructor.*



**GOOD REASONING.**—"If you are not afraid of God, I am afraid of you," said a stranger as he passed a counting room on the Sabbath and saw it open. The next day he refused to sell his produce to the Sabbath-breaker on any credit whatever. He acted wisely. In three months the Sabbath-breaker was a bankrupt.

## Foreign Missions.

[For the Banner of the Covenant.]

### JOURNAL OF A VOYAGE UP THE GANGES.

[Continued from page 60.]

*Kutwa*.—Wednesday, the 27th, we stopped for a short time at Kutwa, with the design of calling upon Mr. Carey, missionary at this place. He is a son of Dr. Carey, one of the *old Two*. We found, however, that he was absent; and, after a short combat between Mr. C. and some Pundits, or learned Brahmins, we rejoined the boats. This place is noted for its cloth and silk manufactories. Sixteen miles above this place, on the opposite or eastern bank of the river, is the “Battle-field of Plassey,” where, on the 23d June, 1757, the “God of Battles” virtually delivered over the sceptre of India into the possession of Great Britain, by the complete overthrow of the Nabob of Bengal, and, consequently, the subjugation of all this district by the English under Col. Clive. This is about 140 miles from Calcutta.

*Berhampore*.—The next place worth notice is Berhampore, formerly a large military station, but now nearly deserted. The cantonments still stand in a good state of repair, but the government do not think it necessary to keep many soldiers at present in this part of the country. At the time we came up all the lower stations were drained to supply men for the war in the Punjab. This is the principal place in this part of the country for procuring silks. Here they are manufactured and sold at a very cheap rate. Indigo is also extensively manufactured at this place. We stopped here on the evening of the 29th, and went after dark to call upon the missionaries whom we expected to find there. I think you are aware, from former accounts, that this was at one time a very prosperous station of the London Missionary Society, under the management of Mr. Hill; but it has greatly declined. At present there is but one man on the ground; and the Christian population which had been gathered are scattered, and altogether it presents a melancholy picture of what every mission station in India must soon become if left destitute of ample and efficient labourers. When we approached the mission camp ground, all was dreary and waste—no sign of life or bustle of occupation. We went back and front, but could obtain no admission. At last we succeeded in arousing a man, who proved to be one of these neglected Christians who had abandoned the world and its concerns to follow Christ, and still remained faithful, although his wife had been taken from him, and is now living among the heathen. He told us that Mr. Leslie, the missionary, had gone into the district on an itinerancy, and that it was possible we might meet him farther up the river, which we afterwards did.

*Moorshedabad*.—About five miles above Berhampore commences the city of Moorshedabad. This city extends about eight miles along the bank, and contains a very large population. The most conspicuous object in this city is the Palace of the Nabob of Bengal, a descendant of the puppet Prince set up by the English in the room of the one deposed when they conquered this part of the country. The Palace was built by the Company at an expense of \$1,000,000, and the present Nabob receives a pension from the Company of \$800,000 per annum. This is a part of British policy in this country, in which I think they are very short-sighted. As these pensioners are just so many virtual

enemies to the government supported at public expense, and being destitute of all care or interest in the welfare of the nation, they are so many public nuisances. If the yoke of tyranny be broken at all, why not let the instruments of tyranny feel that they have been violating the laws of society, and reduce them at once to a level with their fellow-men? But British statesmen cannot yet relish this levelling principle. Legitimacy and mock royalty must be supported at whatever expense. But the pretext for the measure is that it makes them loyal. It is a sorry kind of loyalty which is thus secured. The man who will sell his country for gold, will always be ready to dispose of it to the highest bidder. Two-thirds of the inhabitants of Moorshedabad are Mahomedans, and are described as "destitute of generosity, patriotism, and gratitude; false, litigious, cruel, and void of compassion." This bad moral character is, no doubt, greatly attributable to the social evils with which the poor people are oppressed.

*A Sabbath.*—On Saturday evening we stopped at a town a short distance above Moorshedabad, to spend the Sabbath. After breakfast next morning, having learned that Mr. Leslie was in the neighbourhood, we went in pursuit of him, and were soon directed to his tent. I wish you had been along with us that morning to have seen a specimen of missionary life. His tent was pitched in a beautiful grove, under the shade of a large tamarind tree. When we approached the tent door, a little man of a pale complexion and care-worn countenance came out, and after mutual recognitions between him and Mr. Campbell, invited us to enter. We did so; and I then, for the first time, saw the interior of a missionary tent. At the one side stood a little camp table, upon which were laid the Bible and some tracts and Scriptures in the native languages; beyond it stood a single camp chair, and underneath a piece of cotton carpet, such as you know is used here. On the other side was the bed, laid upon the green sward, and only separated from the damp earth by a little grass, neatly assorted under the mattress. At the bed foot stood a box containing books, tracts, &c. In this primitive style of life this worthy man had spent many days; and in this way, I suppose, many good, devoted men traverse the plains of India every cold season. Mr. Leslie accompanied us to the boats, and joined with us in the exercises of the day. He is a worthy, hard-working man, a Scotchman. He informed us that he was to return home in the course of a year. His wife and children were obliged to leave him a considerable time before; and when on their way to Scotland, suffered shipwreck. This added much to his trials, so that he seemed fast breaking down. We spent a pleasant day with him; and being the last day of the year of so many wonderful events, not only to the world at large, but to *ourselves personally*, we felt that it was a proper time for deep humility and thankfulness to God, who had so taken care of us through every trial and difficulty throughout the year just departing. What tale another year may tell, we dare not venture to predict.

*Jungeepore.*—On the 2d we passed Jungeepore, a place where all boats passing are obliged to pay toll. This is required, on account of repairs and improvements, always necessary upon this branch of the Ganges during the cold season. The next day we entered the large Ganges, a great object of worship among the Hindoos, and of reverence among all the nations. At the place where we entered it is bold and imposing. Our boatmen, who were all Mahomedans, here per-

formed the usual ceremony of bathing the bow of the boat with the Ganges water, and called lustily upon the name of Allâh; and, to conclude the ceremony, came begging the usual present given by travellers at this auspicious point. The custom of bathing the boat shows that the Mahomedans of this country are not less superstitious than the Hindoos. In the dry season steamers cannot pass up the Bhagruttie river, but come through the Sunderbunds. At this point, however, all boats meet. The distance from Calcutta by the former (Bhagruttie) route, is 229 miles; by the latter, 517 miles. You would be astonished to witness the number of boats which crowd this river. One can often count one hundred or more boats of different sizes within sight at one time, and this for a great distance up the river.

*Rajmahal*.—On Saturday evening, the 6th, we reached the ancient city of Rajmahal. This city contains the ruins of some magnificent buildings, particularly an ancient palace, a noted well, a hall of audience, a marble-lined balcony and gateway, &c. If these could speak, they might tell of former greatness; but their history, I suppose, is buried in the ruins, likely since the Mahomedan conquest. Here we met with an English captain, an old acquaintance of Mr. Campbell's, a pious man, who kept company with us as far as Dinapore, and who took part with us in our religious exercises. He has joined the Presbyterian Church in this country, although educated an Episcopalian. Here the monotonous aspect of Bengal scenery is first interrupted by the distant view of mountains, which a little above approach close to the river. This is the termination of that chain of mountains that stretches over central India. The Himalayas are also visible from this place, so that there is very little interruption between this central chain and the Nepaul part of the northern chain. In the neighbourhood of these hills, great variety of wild beasts, such as bears, tigers, rhinoceroses, wild boars, leopards, &c. &c., with abundance of game, are found. For some distance above Rajmahal, the navigation is very difficult, owing to the banks being much broken and muddy, and thus affording bad footing for the *dandies*, or men who pull the boat. Hence progress is here slow, but this is somewhat compensated for by the enjoyment of the hill scenery. About sixty-eight miles above Rajmahal are two or three large rocks, rising abruptly from the middle of the river, rather a rare sight in the Ganges.

*Boglipore*.—The next station of importance is Boglipore, where we spent a Sabbath. In the evening I went to the English church, and heard a very good sermon from the collector, or highest *revenue officer*, at the station. This is a convenient way the Church of England has of keeping up the *service*. She gives a dispensation to the highest officer at each station, permitting and enjoining upon him to conduct the religious exercises in the absence of the chaplain. The only thing withheld are the robes of office, which belong exclusively to the parson. I fear the persons thus officiating are not always men who appreciate the solemn truths which they are made the instruments of enunciating. This place is 348 miles from Calcutta by the river.

Twenty-five miles above Boglipore is a celebrated rock rising in the middle of the river, upon which there is built a large Hindoo temple, and tenanted by Fakirs. It is frequently visited as a place of curiosity by European travellers, but we had no time to spare to gratify this propensity; so we kept it at a respectable distance.

*Monghyr.*—The next important point is Monghyr, a civil station. Here we received a package of overland letters, extracts from the "Banner," &c. &c., forwarded by Mr. Stuart. This was a most joyful sight. We had a hearty feast of news, and were by this prepared for relishing the remainder of the journey. The reception of "good news from a far country" has a wonderful effect upon the spirits. It renews the whole man, and prepares by relieving from the burdens of the past, for the toils and cares of the future.

Monghyr is remarkable for an immensely large ancient fort, the wall and ditch of which are still in a state of pretty good repair. The inhabitants of this place are noted for mechanical ingenuity. They manufacture a great many articles of curious workmanship at a very cheap rate. It is called the "Birmingham of the East." Here you can find guns, pistols, swords, and a great variety of hardware; and so soon as the boats stop at the landing, their decks are crowded, nearly with the rapidity of New York cabmen, with men thrusting upon you work-baskets, curious fans, mats, necklaces of black wood, and immense strings of beads of the same material, and a hundred other things, both ornamental and useful. For about five dollars you can purchase handsome work-boxes for ladies, set upon beautifully carved stands, and within displaying much ingenuity of construction. I am sure such articles in America, when furnished, would be sold for fifty dollars. Our stoppage at Monghyr was rendered very pleasant by the reception we met with from the missionary at this station. This is one of the Baptist mission stations; and has two missionaries, Messrs. Lawrence and Parsons. The latter was absent on an itinerary to the hill-people, but we met with a brotherly reception from the former. We arrived on Wednesday, the evening of their weekly religious service. Mr. C. preached to a very attentive little congregation. After the exercises, many of the people waited to bid us welcome. There is a warmth of Christian feeling among these people, which I very much admire. The night of Wednesday, and part of the next day were stormy, and a heavy rain fell, so that we could not move till Friday morning. There are a great many invalids and old pensioners resident here, and it is considered a very healthy place; but the number of monuments which crowd its burial grounds, just opposite the landing, tell that very many Europeans have here found an Eastern grave. I think I shall stop this letter here, and by the next month's mail continue it. I would here gladly stop "in toto," as I am sure you will be already tired with such details; but I am pledged to bring you to Saharanpur, and I must redeem it.

With kindest Christian regards to all whom, through you, I can reach, I remain your brother in Christ, JOHN S. WOODSIDE.

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**BREAD FOUND AFTER MANY DAYS.**—A Hindoo met a missionary in India, one day, fifteen years ago, and had ten minutes' conversation with him. It was a rule with the missionary not to leave any one without giving him a copy of the Scriptures or a tract. He gave the man some tracts and a copy of the New Testament, and heard no more of him. He almost forgot him. But the man did not forget the missionary. He read the books, and as he read them he began to feel that he was a sinner, and needed some better Saviour than a dumb idol. Gradually he left off worshipping idols, and no longer paid any thing towards the support of the temple. Soon he said, "I want to go and see the missionary again." He had several grown-up children, and

they exclaimed, "No, you shall not go ; for you will receive more tracts, and disgrace us among our people." At the same time they brought fetters and bound him hand and foot, so that the poor man could not stir. No Christian was near to encourage him or to instruct him; but Christ was near, and he prayed for the man, that his faith might not fail. It did not fail. He still resolved that as soon as his fetters were unloosed he would find his way to the Christian teacher. For thirteen years he was kept in chains! It must, indeed, have been God who helped him to keep his resolution through that long, weary time. Many would have said before the first year was finished, "O, loosen my fetters, and I won't think any more about the missionary!" But the Hindoo had read his New Testament too well to forget it; and learned too much of his Saviour's love to give it up.

How do you think he gained his release at last? A wedding was about to take place in the family, and his children were anxious that he should go to it; so they unchained him. He took good care to put the tracts and the Testament under his arm without the knowledge of his friends. He went to the place where the marriage ceremony was to be performed, and when they were all busy and excited in the festival, he gave them the slip, and made the best of his way to the missionary's house, which was twenty-five miles off. When he arrived there the missionary did not remember him. He looked at him from head to foot, but could not recall him. No wonder; it was fourteen years since he had seen him, and then only for ten minutes. The man said to him, "I wish to be a Christian." He replied, "What do you know about Christianity?" He said, "Ask me some questions, and I will tell you what I know." The missionary asked him some questions, and he answered them all very correctly. Of course the missionary was very much surprised, and he inquired of the man how he had gained his knowledge of Jesus. He replied, "Did you not, when you passed by my village, fourteen years ago, give me some tracts? They taught me that Christ is the only Saviour, and I was unhappy as long as I was a heathen. I have for some time left off idol worship; and I should have come to you before now, to tell you that I believed in Jesus, but I have been chained to my house." He then showed the wounds which the fetters had made on his hands and his feet. The missionary was glad, and after some further conversation with him, in the course of a few weeks, baptized him in the name of the Lord Jesus.

**INTERESTING MISSIONARY FACTS.**—The whole number of Protestant missionaries in the world, and without including in the list females, physicians, or other missionary assistants, is stated to be one thousand four hundred and fifty-two. The number of communicants gathered in at the different mission stations, and as in part the result of missionary labour on heathen ground, is one hundred and ninety thousand six hundred and twenty-three; and the number of pupils in the mission schools, is one hundred and forty-five thousand seven hundred and six.

On the 20th of March, 1820, the first missionaries of the American Board of Commissioners for Foreign Missions, landed on the Sandwich Islands, in the South Pacific Ocean. This group of ten islands contained about eight thousand square miles, and was inhabited by about one hundred thousand of the lowest and most barbarous savages. Now, in less than thirty years, this degraded people have become an independent Christian nation—are making rapid advances in every art of civilization, under the enlightening, purifying, stimulating, and controlling influences of the Gospel of Christ; and have an actual membership, in well-organized churches, of over twenty-three thousand communicants.

The first foreign missionary from this country, is said to have been Miss Sarah Farquhar. She was born on Long Island, Sept. 23d, 1774; and, after

being for some time an assistant in the school of Mrs. Isabella Graham, in the city of New York, she went to India, for the benefit of her health, in 1805. There she married the Rev. Mr. Loveless, the first missionary of the London Missionary Society in Madras; and after adorning, for twenty-three years, and with laborious devotion, the high and important station to which she had been so providentially called, she was constrained, by returning ill health, to sail for England, where she died in the sixty-third year of her age.

**GOOD NEWS FROM CALIFORNIA.**—Some time since the American Bible Society sent out an Agent to California to look after the circulation of the Word of Life in that morally needy land. On the 29th of October, he succeeded, at a public meeting largely composed of Presbyterians, Episcopalian, Congregationalists, and Methodists, in forming the “San Francisco Bible Society,” auxiliary to the Parent Society in New York, and the sum of two hundred dollars was subscribed on the spot for the funds of the Society. In glancing at the field on which the good seed of life is to be sown, and after mentioning the large number of native Californians, Mexicans, Chilenos, and Peruvians, that are in need of the Holy Scriptures, the Agent proceeds to say in a late communication :

“In this city are people from every country in Europe. I think the Germans are most numerous. An evangelical clergyman, speaking the German language, would find a desirable field of labour among this class. Asia is also here widely represented, as I am told: here are Japanese, and next are the Chinese; the overflowing population of China is pouring itself on American soil, and the country planted by the pioneers of Jamestown and Plymouth Rock, has spread itself westward, till its further limits are trodden by the descendants of Shem. They throng our streets. \* \* \* Next, the Islands of the Sea bring tribute to us in their sons—among whom I see Sandwich Islanders, New Zealanders, Marquesones, Society Islanders, and doubtless many from other groups. Some come from lands where the Gospel has never been preached, and who will see for the first time the influence of the Gospel and of civilization upon the habits of men.”

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## Editorial.

### CONTRIBUTIONS FOR FOREIGN MISSIONS.

It will be seen by referring to the Treasurer’s acknowledgment on the cover of the present No. of the Banner, that one of our congregations has contributed *six hundred and seventy-three dollars* for Foreign Missions, paid *in advance* for the year 1850. Of this sum *one hundred and twenty-three dollars* have been contributed by the children of the Sabbath School of that congregation, being the collections made in their missionary purses during the past year. Thus, more than the sum which is requisite for the personal support of one missionary, and which it was at first feared by some *our whole church* would not be willing to contribute, has been poured into the *Lord’s Treasury* by a single congregation.

While we allude to this with much pleasure, we do so in no spirit of boasting. Such liberality is considered as *remarkable* only because we are all so *far below* the proper standard. We do not suppose that any who have contributed to this sum, have felt oppressed or injured by what they have given, or that there has been much (though we doubt not in several instances there has been some) *sacrifice* of temporal enjoyment. We refer to it as showing what may be done, where there is a general inte-

rest in the subject, where there is a conscientious sense of duty, where there is a system which will include the younger as well as the older members of the church. The contributions received from the Sabbath School children we view with particular pleasure. It is now about twenty years since our Senior Missionary, Mr. Campbell, introduced this mode of operations into the Sabbath School, in which he was at that time a very efficient teacher. Year after year since that time the offerings of the children have been freely presented; and while what each child may give is but a small sum, the aggregate is large, because nearly *all* contribute. If one Sabbath School, consisting of about three hundred pupils, contributes so much, what should be given by the adult members of our congregations?

The whole subject is worthy of serious reflection. We trust all our Sabbath Schools will engage in this good work, and all the older members of our congregations. We hope the time will soon come when there will not be one person in any of our churches who does not bring some offering to advance the cause of the **LORD JESUS CHRIST**.

QUALIFICATIONS FOR ADMISSION TO THE **LORD'S TABLE**—AN ANECDOTE  
OF THE LATE DR. M'LEOD.

Some difficulty is at times experienced by the officers of the church, in deciding upon applications made for admission to its sealing ordinances. As our holy religion is a *reasonable* service, or one which implies the exercise of *understanding*, an intelligent comprehension of the truths which are professed is certainly requisite. Protestantism discards the maxim of the church of Rome that *Ignorance* is the mother of devotion, and insists that those who make a profession of religion, should “prove all things,” and be “*fully persuaded in their own minds.*”

There are instances, however, in which some persons may apply for membership who, while they give evidence of sincere piety, seem to have but a very limited comprehension of religious truth. From feebleness of intellect, from want of early instruction, from various other causes, they are but *babes in knowledge*, when they should be persons of mature development. In such cases it appears hard to refuse to gratify an earnest and honest desire to obey the command of the Saviour to commemorate his dying love. Such persons, therefore, should not be treated according to ordinary rules, nor should as much be required from *them*, as from others whose capacities and opportunities may be greater. Although their attainments may be small, yet they may be welcome in the estimation of the great Master of Assemblies, and may partake of the feast he has provided to their “spiritual nourishment and growth in grace.”

On a certain occasion, such a case as we have been referring to was presented to the session of the late Dr. M'Leod, who was remarkable for his nice discernment, as well as his enlarged and uncompromising attachment to evangelical truth and order. The candidate for admission appeared to have so little knowledge, to be able to receive and retain so little religious truth, that while she was regarded as one who might have been a subject of converting grace, the elders of the church hesitated to permit her to go forward to the

LORD's table. When, however, she was about to be rejected, the Doctor expressed his opinion, and recommended that she should be received. He said she was like a *sieve*, which, while it could hold no water, was yet cleansed by the water *as it passed through it*. Although her mind appeared unable to retain the truth, yet her soul might be sanctified by its operation while she was attending to it.

#### CHURCHES IN CITIES.

We have published in the present number estimates of the increase of the population of some of our principal cities, both in the East and West. Our design in doing so is to lead all who desire that our Zion should "lengthen her cords," to make exertions for the extension of our church in such places. Cities are the centres of influence, and it is wise to secure a hold upon them. Their size is rapidly increasing, not only from the natural growth of our native population, but from the multitudes brought to our land by almost every wave of the Atlantic. It is important that we have churches in all our principal seaports, where the emigrant may immediately be made acquainted with us, and it is also important that we have churches in our Western cities to which the multitudes who are constantly going thither may be directed. We are glad to learn that our church in Chicago has very encouraging prospects. The new enterprise in St. Louis is also promising; and we have been assured that with proper supplies of preaching, there is scarcely any doubt that a flourishing congregation may soon be formed there. The Cincinnati church, riven and distracted as it has been, still maintains its ground, and only needs a suitable minister to be one of our most prosperous organizations. The Second Church in Pittsburgh, we have been informed, notwithstanding the late secession from it, is about as strong as it ever was. In Philadelphia we have now five churches, and the great increase of the population admits and requires still more, the judicious formation of which, so far from injuring, would rather benefit those already organized, as has been the case in regard to those recently established. The church in Brooklyn, N. Y., is steadily increasing, and the friends of our cause in Williamsburgh are still holding their position. We should have churches in Baltimore and Boston, and in Buffalo, and Cleveland and Detroit, in all which places there is abundant room for us to operate without interfering with other evangelical denominations. We would not, indeed, consider it proper to neglect any congregations already established, or, like an unnatural parent, starve our own children to supply strangers; but we hope that these objects may be kept in view, and, whenever the Head of the Church enables us, that we may attend to them. Our students of theology should not contemplate settlements only where there may be large and well-established organizations, but should be willing to go out as pioneers, where no congregations have been formed, and, like the Apostle, should desire "not to build upon another man's foundation," but to preach the gospel in places where our church has not yet been known. Our people, too, should be willing to sustain such expansive movements, and should not permit those who may devote themselves to such undertakings to be embarrassed and made to suffer from the want of suitable support. Other religious denominations are

thus extending their influence, and increasing their numbers, and we should feel that we also have our part to act in the great work, which aims at the reclaiming the whole world. We need scarcely say that we do not mean that we should cherish and exercise that sectarian spirit which seeks to break down other churches to build up our own, but we mean that we should do our share in retaining in the church those who were connected with her in foreign lands, and who here from the neglect with which they have been treated too often entirely apostatize, and also in leading the ungodly multitudes who make no profession of religion to hear, embrace, and profess the truth as it is in JESUS.

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**NOVA SCOTIA.**—We have been pleased to learn that the members and friends of our church in this region are still steadfast in their adherence to our principles, although they have been so sadly disappointed in supplies of preaching. We have been informed that a house of worship is being built at River Philip, specially for our use. Among the intelligent and warm friends of our cause in that place, we are glad to mention the name of Mr. Alexander Tait, to whom our church owes much for his efforts on her behalf. We are happy to find that the services of Mr. Darragh, as a Scripture Reader, have been highly valued, and that his return is earnestly desired.

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**A STARTLING FACT.**—By a recent presentment of the Grand Jury of Philadelphia, we learn that about *“Five millions four hundred thousand dollars* are paid annually, in the city and county of Philadelphia, for spirituous liquors, while the loss of time must be more than equal” in value, and the injury done, in various ways, to soul and body, is incalculable. This statement should lead to the most serious reflection.

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**FIFTH REFORMED PRESBYTERIAN CHURCH, PHILA.**—The neat and convenient building erected by this recently organized congregation, was opened for religious services on Sabbath, Feb. 17. Mr. Thomas Flavel, who has been preaching to them with great encouragement, has accepted their unanimous call to become their pastor.

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**RECENT INTELLIGENCE FROM INDIA.**—As this number was about to be issued, very cheering communications were received from our missionary brethren, of as late a date as December 6th. They have set apart the *first Monday* in March as a day of fasting and special prayer on behalf of the mission. We hope any of our readers who may be aware of this in time, will unite with them in sincere and earnest supplications.

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**NORTHERN PRESBYTERY.**—Calls for Rev. Henry Gordon, from the congregations of Goose River, N. S., signed by fifty-one males, and from Chimogee, N. B., and signed by one hundred and three persons, of both sexes, have been forwarded to the Moderator of Presbytery. Both calls were moderated by Rev. Alexander Clarke, who retains another portion of the field as his own particular charge. It is expected that these calls will be disposed of at the April meeting of Presbytery.

## New Publications.

**THE CHRISTIAN'S DAILY WALK IN HOLY SECURITY AND PEACE**, by Henry Scudder, Wiltshire, England, 12mo. pp. 342. Phila.: Presb. Board of Publication.

This is a reprint of a valuable work, which is highly recommended by such eminent men as Owen and Baxter. It is admirably adapted to the use of all who are desiring to serve God with the whole heart, and at all times. After showing what is to be understood by walking with God, it gives directions for beginning the day with Him, for walking with Him during its progress, whether in ordinary or special duties, and on the Sabbath as well as secular days, and in company, or if alone, whether in prosperity or in adversity, and how we should close it with Him. Some very judicious and discriminating observations on uprightness, lawful care, and anxious care, the peace of God, and false fears, then follow. All these subjects are discussed in that thorough manner for which the writers of that period, peculiar for an *exhaustive analysis*, are eminent. We can warmly recommend this work. It is so comprehensive that we think there is no one who will not find in it something suited to his own peculiar circumstances.

**THE PSALMS OF DAVID IN METRE, WITH VERBAL AMENDMENTS**, by H. Connelly, A. M., Newburgh, N. Y. H. Connelly, pp. 297, 24mo.

We are disposed to regard with pleasure any judicious effort to improve the Psalmody of our Church, and the respect we have for the author of this edition, leads us to confide much in his judgment and taste. The attachment of our church to a Scriptural Psalmody is deeply rooted and strong, but, at the same time, we hope, intelligent. It is not so much *any particular version* which she clings to, as the sentiments of inspiration expressed as far as possible in the language of the sacred penmen. Hence improvements are admissible if they secure nearer approximation to the inspired original, or even if securing with equal fidelity the divine meaning, they express it more harmoniously and grammatically. It was on these principles that the version originally prepared by Rouse was modified by the Westminster Assembly, and by the church of Scotland. On these same principles the church may do the same thing now.

The edition of the Psalms, of which we have given the title, is published, as we believe, with this well-meant design, and on the sound principles we have stated. In many places there is an obvious improvement, in others there is yet room for amendment. We do not design, however, to enter into a minute examination of it at present, especially as we think that however good it might be, it should not be used in any of our churches, until it has received the sanction of ecclesiastical authority. We wish only to call attention to it, and we hope all our ministers and elders will procure a copy of it for their own examination.

**PLAIN THOUGHTS ABOUT GREAT AND GOOD THINGS, FOR LITTLE BOYS AND GIRLS**, by Rev. W. S. Plummer, D.D. Phila.: Presb. Board of Publication, pp. 122, 12mo.

It is pleasing to find one of the most eminent ministers of the Presbyterian Church writing a book for little children. It is like Elijah contracting himself to the size of the Shunamite's son that he might be the means of infusing life into him. This work is a collection of short and interesting pieces, on a variety of subjects, and all great and good. The language is very simple, and easily understood, while the sentiments are excellent.

**THE LITTLE JEWESS, &c., JEJANA, &c., M. AND L. GUTZLAFF, &c., SCRIPTURE LESSONS IN VERSE**, BY DR. DODDRIDGE.—Presbyterian Board of Publication.

These are small books for children, well printed and neatly bound. They are all very interesting, and calculated to do good to those who read them. While the parables of the Saviour show us that the most important truths may be presented in the garb of imagination, yet we naturally feel more interest in a story if we know that it is a real fact. These little works, we believe, are all *true* stories.

**NATIONAL PREACHER**.—We have received the National Preacher for January. It contains a sermon by Rev. Mr. Storrs, on God's moral system as superior to the material, and another by Rev. Dr. Spring, on the Responsibility of engaging in the Christian Ministry. It is embellished with a portrait of the latter eminent divine. We again renew our recommendation of this publication. It is issued by D. A. Woodworth, New York, monthly, price one dollar in advance.

**MORAVIAN MISCELLANY**.—We have received the January and February numbers of the Moravian Church Miscellany, a monthly periodical, of 32 pages, 8vo. It is published at Bethlehem, Penna., and contains an interesting collection of articles in regard to the History, and Home and Foreign Missionary operations of the United Brethren. Its price is one dollar in advance.



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